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# *The* CATHOLIC EDUCATIONAL *Review*

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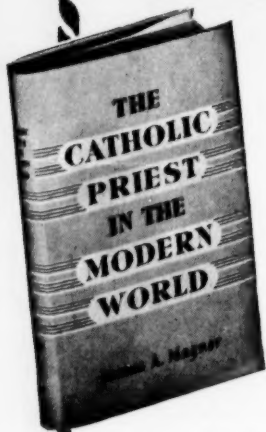
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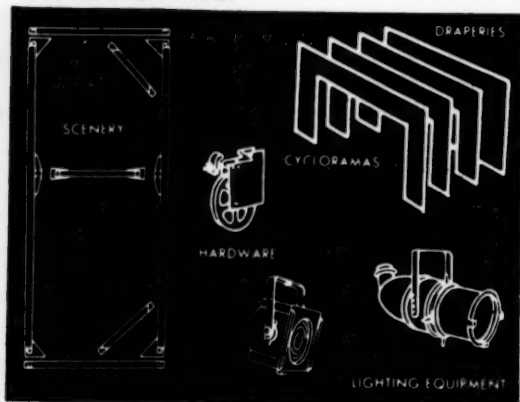
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## THE SISTER IN SERVICE AND HER READING

By Sister Mary Vernice, S.N.D.\*

**I**NSPIRED BY CHESTERTON'S WISH, "As on a stairway, go in grace," one might paraphrase and say, "As on a stairway, grow in knowledge."

All religious, and particularly those engaged in teaching, should be intellectual and cultured men and women. This certainly implies that they be characterized by intellectual tastes which, in turn, demands constant reading and studying. It is surprising how often a supposed education, even a Catholic one, fails to produce a habit of reading.<sup>1</sup>

Regardless of grade level, a teaching Sister should be animated with the idea that she is teaching human beings, aiding human souls to achieve their God-given destiny and that at any stage in this life, this help, or absence of it, may prove consequential. Therefore, she should be imbued with the realization that the only person fit to assume the role of a genuine educator is the individual who has exerted every effort to acquire mastery of the subjects she teaches and of all the modern means to present them.<sup>2</sup>

Our late Holy Father, Pius XII, was cognizant of the indispensability of knowledge in the gamut of personal and professional qualifications requisite for the teaching Sister. In His apostolic allocation to the First International Congregation of Teaching Sisters on September 13, 1951, he commended, and then almost commanded:

Many of your schools are being described and praised to Us as being very good. But not all. It is Our fervent wish that all endeavor to become excellent.

This presupposes that your teaching Sisters are masters of the subjects they expound. See to it, therefore, that they are well trained and that their education corresponds in

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<sup>1</sup> J. F. Gallen, "Renovation and Adaptation," *Review for Religion*, XIV (September 15, 1955), 316.

<sup>2</sup> Sister Rosemarie Julie, "Evaluating the Beginning Religious Teacher," *The Catholic Educational Review*, LVII (January, 1959), 13.

quality and academic degrees to that demanded by the state. Be generous in giving them all they need, especially where books are concerned, so that they may continue their studies and thus offer young people a rich and solid harvest of knowledge. This is in keeping with the Catholic ideal, which gratefully welcomes all that is naturally good . . . and true, because it is an image of the divine goodness and beauty and truth.

Most parents entrust their daughters to you because their consciences bid them to do so. But this does not mean that the children should suffer by receiving in your schools an education of inferior value. On the contrary, you must do all you can to assure parents that their children are getting the best education right from the elementary classes.

And then, do not forget that knowledge and good teaching win the respect and consideration of the pupils for the teaching sister. Thus, she can exercise a greater influence on their character and their spiritual life.<sup>3</sup>

Teachers are called to be scholars, even first-grade educators. The most effective and successful teacher will be the one whose wisdom and knowledge are so great that she can explain truth in simple terms. Because truth is one and because all knowledge converges finally at one point, the wisest mind is the simplest one, and the best teacher is the exponent of these simple ideas in the clearest terms.

No limit can be set upon the mastery of knowledge except to say that it must be as complete as time and ability will permit at any point in life, and it must continually increase. The in-service teacher should exemplify the inquiring outlook which is the hallmark of intellectual growth. Unfortunately, the proper attitude toward the intellectual life is sometimes lacking, and not infrequently distorted notions mutilate, in varying degrees, the correct concept of the intellectual, or the individual with the intellectual outlook. The term "egghead" and similar epithets might well be considered as examples of this warped view.

Some hold intellectual efforts and attainment suspect. It might well be that by their attitude of aloofness they try to cloak their own apathy where research and knowledge are concerned. Others contend that the present need of the Church calls for concentration on a vigorous social apostolate. Still others acknowledge their re-

<sup>3</sup> Pius XII, "To Teaching Sisters," *Review for Religious*, XIV (September 15, 1955), 254-255.

spect for intellectual activity but modestly place themselves outside its periphery.<sup>4</sup>

The late Reverend Walter Farrell, O.P., expressed his opinion on this matter in his usual unique manner. At first glance his reference to the bovine element of the animal kingdom might seem to be disparaging but actually it isn't. I quote:

If the rumors are true, contentment seems to work wonders for cows. That should not necessarily recommend it for human beings. It helps in the physical sphere of human life; at least, an individual does no damage by being contented with his food, and so on. But when one begins to be contented with the uncrowded condition of his mind, the perfection of his virtues, he has already gone into a process of decay.

Knowledge and virtue are never completed; never fully mature. In such distinctly human things as thought, love, virtue, the life of man is a perpetual motion that stops only when death puts an end to the ripening process of human perfection. This is something to be proud of for it is nature's tribute to the far-reaching limits of human potentialities; yet at the same time, it is something to be faced with considerable courage for it means an assignment of unceasing labor.<sup>5</sup>

That all might acquire a correct attitude toward the significance, value, and importance of personal intellectual growth, the reading of the two classic works: Cardinal Newman's *Idea of a University*, and Cardinal Suhard's peerless pastoral letter, *Growth or Decline?* are strongly recommended.

#### NEED FOR CONTINUED READING

For the in-service teacher, opportunities for intellectual growth are derived, for the most part, from reading. Perhaps it might be advisable at this point to define "reading" in its simplest terms. Those who are familiar with the specific fields of education or psychology are aware that there are entire books written on the meaning of the word "reading," and on the meaning of "meaning." But for present purposes, one might define reading as "the process

<sup>4</sup>Sister Emily Joseph, "The Intellectual Life of the Religious: Practical Aspects," *Review for Religious*, XVI (September 15, 1957), 338.

<sup>5</sup>Walter Farrell, O.P., *The Looking Glass* (Chicago: Paluch Publications, 1951), p. 107.

whereby one gets the meaning from the printed page, or the process whereby one comprehends the meaning of the written or printed symbol." Though conversation and experience are important to intellectual growth, reading is in the last analysis, the universal means of learning. It is, consequently, a cogent "must" for a teacher to know how to read and how to utilize her reading. The whole intellectual world can be compared, thanks to reading, to a great editorial office of some thriving newspaper or magazine where each one finds in those about her the initiation, help, verification, information, and encouragement that she needs.<sup>6</sup>

Reading, then, is the key all-powerful. It exposes the precious mind to whatever is conveyed to it through the printed symbol. To read is to feed one's mental faculties: the imagination, the memory, and even, to a certain extent, feelings. One can draw a close parallel, therefore, between the proper selections of mental and bodily food. A great deal is currently being said and written about the importance of choosing the right nourishment. Everyone is alert to the dangers of contaminated food. The right proportion of carbohydrates and of proteins, of vitamins and minerals is known to be essential for the preservation of health and strength. But good mental, emotional, and spiritual pabulum is no less important; indeed, it is far more a requisite to one's well-being because the mind and soul are so much superior to the body. One's happiness and holiness depend in great measure on the nourishment one gives her mental and spiritual self. Hence, just because it is so efficacious in feeding the mind, reading matter must be solicitously and prudently selected.

Sertillanges, one of the renowned spiritual writers of the day and one whose brain-child *The Intellectual Life* is eminent in its category of literary productions, goes so far as to enjoin, "Read little."<sup>7</sup> This injunction would lead one to conclude that he is averse to extensive reading. But when he expatiates on this two-word exhortation, the reader realizes that "little" is employed in a relative sense—relative to the spate of writing that even in the most restricted fields, floods libraries and minds today.

What Sertillanges is censuring is an uncontrolled habit of reading—a habit which leads to mental indigestion caused by a plethora

<sup>6</sup>A. D. Sertillanges, O.P., *The Intellectual Life*. (Westminster, Md.: Newman Book Shop, 1946), p. 106.

<sup>7</sup>*Ibid.*

of mental food; one which eventuates in an indolence that prefers a nodding acquaintance with the thoughts of the great to personal mental effort. This so-called passion for reading, sometimes mistakenly and proudly considered a laudable intellectual quality, is actually a defect. It results in sciolism. Furthermore, warns Sertillanges, far from being developed by inordinate reading, the mind becomes lethargic and gradually incapable of reflection and concentration. It becomes the slave of a flood-tide of thoughts which pass on uninterruptedly. Through this type of passivity, the mind sinks into a species of inertness which resembles the activity (or lack of it) of a dozing fisherman drowsily watching the stream flow by.<sup>8</sup>

Nonetheless, reading is the *sine qua non* of most learning and the proximate or remote preparation for every kind of mental production. It is a "must" in the daily mental diet of the in-service teacher.

In this modern day the many devices for the proliferation of print have surfeited the public with books, and booklets, and periodicals. On the one hand, religious are offered volume after volume composed especially for their own use; on the other, the enormous quantity of secular publications intrudes into the cloister. It is probable that the greater number of books and periodicals published have interest and amusement as their primary purpose, but serious and factual books are also multiplied without end. Every issue of the weekly book supplements contains a surprising number of titles; and, of course, not nearly all the published books can be reviewed. Many of them are not even mentioned. Through school libraries and the like many religious have access to some of these current publications.

Now all this vast array of printed fare presents a real problem to the devoted religious who wishes to love God and to serve her neighbor to the best of her ability. She is aware that reading is a primary means of information and of advancement in the professional and spiritual spheres of life, and that it is a source of information useful in her work. But how should she choose among so many books and periodicals? How should she solve the problem of what is best for her to read?

One might say that obedience will solve the problem for her. But in some instances, the older religious especially and those

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<sup>8</sup> *Ibid.*, pp. 112 and 121.

employed in certain responsible positions are given a great deal of liberty in the choice of what they read. Even the younger members of the community cannot always secure personal and specific guidance in this matter. Thus, one might fall into a desultory habit of reading which deprives the mind and the heart of much valuable knowledge and guidance, and wastes time which might be much more profitably employed.<sup>9</sup>

#### PURPOSES FOR WHICH ONE READS

Before we come to grips with the problem of reading for in-service teachers, it seems feasible to differentiate among the kinds of reading, or to express the idea more accurately, to distinguish between and among the three purposes for reading. One might designate these types of reading in terms of the effects of reading on the reader.

First, one reads for formation and to become somebody; secondly, one reads in view of a particular task or objective; lastly, one reads for relaxation. This classification of the types of reading merits further consideration since it is precisely these types which constitute the reading diet of the teaching Sister.

In the first kind of reading, one reads in order to be *formed* in a particular branch of knowledge, or in spirituality, or in acquiring an over-all culture. When one is beginning the study of a particular subject, or of the spiritual life, the lacunae in knowledge require the acquisition of many truths, and the linking and association of these ideas so that they form a firm and solid foundation of understanding.

The books and other materials to be read at this stage should be chosen with the utmost care and wisdom. They must be authored by those who can be believed rather than criticized, and by writers who can be followed in their own line of thought rather than used according to the readers' views. This type of reading demands docility and almost pure receptivity. The reader here is relatively passive and reads with an attitude of respect, confidence, and faith. "You must believe your master," writes Aristotle. This advice fitly and concisely expresses the attitude of the reader when she reads *to be formed*.<sup>10</sup>

<sup>9</sup> E. F. Garesche, "Reading for Religious," *Review for Religious*, XIII (January 15, 1954), 29-30.

<sup>10</sup> Sertillanges, *op. cit.*, p. 112.

In this type of reading truth is put before one, and one must make it her own. What she reads must become part and parcel of herself; she alone can bring that about by mental activity. To use another figure of speech, just as no medication can act on an inert organ, no reading can succeed with a negligent mind. Knowledge is accompanied by pain, we know.

Just how much of this species of reading should be done is a moot question. Some recommend as sufficient the reading and mastery of three or four scholars in one's specialty, that is, knowing thoroughly all that three or four experts have contributed to the field of knowledge one is pursuing or teaching. In terms of Bacon's pithy saying, "Some books are to be tasted, others swallowed, and some few to be chewed and digested," reading of this type should be chewed and digested completely. One will have recourse to other books for *information* but not for *formation*, and the attitude of the mind will then no longer be the same.

When one reads for *information*, the second purpose for reading, one's entire attitude or frame of mind is different from that when one is reading to form oneself. This second type of reading is called by Sertillanges "accidental" — accidental in the sense that in this kind of reading one is not endeavoring to form or mold her spirituality or her mind in a particular area of knowledge.<sup>11</sup> Rather, one utilizes what she reads to achieve a specific intellectual goal she has in view.

In contrast to the reader who *is forming* her mind in a special field, the person who read for *information* is not in a state of complete receptivity. She has her own ideas, her plan; she utilizes the work she is reading as a means to some one or other of her purposes. She who reads thus, in view of a specific goal, does not jump into the water as a diver does. Instead, she stands on the bank and draws from the stream of ideas as her need dictates. She confirms and negates her own thought with each borrowed idea rather than merging it with the idea of another. And she lays down the book enriched, without being divested of what she brought to it. In other words, here one reads to consult authors and not to be absorbed by them. This category of reading should be, in Bacon's words, "tasted and perhaps swallowed in part." Or to apply Emerson's apothegm, "Some books make us free and some leave us free,"

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<sup>11</sup> *Ibid.*

we would say that reading for *information* should "leave us free."

The in-service religious should read with an open mind anything good on a particular subject; keep abreast with all that is of current interest and with evolving fields of knowledge. A teacher must be a woman of the time, and not an archaic specimen when there is reference to her field of teaching and of knowledge in general. On the other hand, a teacher should make no fetish of novelty. "Most of the change we see in life is due to truths being in and out of favor," writes Robert Frost. In like manner, discoveries in thought are rare; the majority of writers only edit and publish other writers' thoughts.

The decision here is to choose books and to choose *in* books. One should not trust to flashy advertising or to catchy titles. Instead, one should go straight to the fountainhead to gain one's knowledge. It is highly recommended that those books in which ideas are expressed at first hand by the original author be consulted whenever possible.

Then there is the third type of reading: reading for *relaxation*. The notion that nowadays the mind craves lighter and more recreational food, just as the bodily taste demands sweetmeats and hors d'oeuvres, is not an isolated one. To establish the verity or non-truth of this opinion is not within the purview of this paper. But even if the notion were true, the religious owes it to herself to exercise a prudent choice in her recreational reading. How extremely foolish it is, to say nothing worse, of one who is vowed to Christ to habituate herself to the reading of frivolous stories, magazines, and books destitute of much worth. And if she has no business perusing such books and periodicals she invites a deplorable dissipation of her mental energies. Garesche, writing in the January, 1954, issue of *The Review for Religious*, declares she would thus be opening her mind, imagination, and feelings to the contamination of the world — an act of great unwisdom, to say the least.<sup>12</sup>

Ruskin's maxim, "Life is too short for the reading of inferior books," is especially apropos for the teaching religious. Good books are so numerous that one will never be able to read them all even if one used every moment of her reading time. Why waste valuable hours, therefore, on useless or inferior reading when the best is none too good for the nourishment of the mind and heart?

<sup>12</sup> Garesche, *op. cit.*, p. 32.

Certain spiritual directors caution one not to think that what one reads for recreatory purposes is immaterial, provided it is not an occasion of sin. Some kinds of reading are not recreative enough, as for instance, the reading of *A History of Greek Philosophy*. This would be a distraction for some few but not a sufficient one for most individuals. Other types of reading are too recreational to the detriment of the recollection that should come afterwards. They divert one in the sense that they "turn one aside" from one's duties and undermine one's courage for work.

Many people have found recreation and rejuvenation in stories of travel and exploration, in poetry, art criticism, reading of plays, and memoirs. Each one has her tastes, and taste in this matter is the capital thing. One thing alone, according to St. Thomas, gives real rest: joy! To seek distraction in something boring would be a delusion.<sup>13</sup>

One way to insure the right sort of reading is to have it conveniently at hand. The "book at the elbow" slogan is helpful, for when one has a few moments to spare, one is not likely to go very far for what one reads. Rather, one picks up the book or magazine which is nearest and begins to read it. Hence, to have superior types of reading at hand is a great help toward getting good books read. And counterwise, to keep worthless, nugacious, and trivial literature at a distance is the most successful way to avoid squandering the limited number of minutes one has for reading.

Publishers, whether of books or magazines or newspapers, know this principle well, and they act upon it to get their publications bought and read. Wherever one turns, one sees newsstands with an abundance of offerings whether they be on busy street corners, in department stores, or drug stores. It is the easiest thing in the world for the average Catholic to pick up one's reading matter from these sources.

Even in religious institutions some of these inferior, inconsequential, and inane publications find their way. Many of these are attractively flavored in one way or another so as to invite reading. Garesche warns that some of these have a deleterious effect upon religious; he maintains that after years of reading of this type of shallow, frothy, and frivolous publications even religious need a strong antidote to keep them firm in faith, hope, and love.<sup>14</sup>

<sup>13</sup>Sertillanges, *op. cit.*, p. 113. <sup>14</sup>Garesche, *op. cit.*, p. 33.

Relevant to this subject is Sister Jeanne d'Arc, O.P.'s comment that those Sisters who lack a solid doctrinal training and who are, therefore, in most need of sound reading are the very ones who look for the sentimental mawkish books and stories, private revelations, and so on. They are attracted to a type of literature on the level of the working girls' novel transposed into that of an affected piety. Those, on the contrary, who have had a thorough doctrinal training, go straight to the best books.<sup>15</sup>

Probably the most wholesome counsel concerning recreatory reading would be: Read something you like; something that does not excite you too much, something that does not harm you in any way. And since even when you seek relaxation you are leading a consecrated life, have the intelligence to read, amongst the books that are equally effective in resting your mind, that which will also be useful otherwise, helping you to develop your personality, to adorn your mind, and to become a genuine and growing educator.<sup>16</sup>

With regard to newspaper reading, such is almost needful for religious who teach, who write, or who have to deal with others. But what a difference there is between reading and reading when it comes to news. One may question the accuracy of much that the newspapers print but one cannot deny that what is printed is couched in a fashion that tends to grip the reader's attention. To the news are added photographs which are often of considerable interest, if not of artistry.

Related to the newspapers are the various weeklies, the magazines, the digests, and all the other publications which one finds everywhere today. They are easy to read; they can make the most of trifles; they can flatter the intelligence of the reader, and may incline her to mistake an abbreviated or superficial exposition of the latest developments in the realm of social and physical sciences for true knowledge.<sup>17</sup> And in the sphere of personalities with all their human foibles and failings, newspapers and other print of their ilk fairly scintillate in their ability to highlight the ignoble and shoddy. As a general rule, newspapers and allied publications do not lead to thought — in fact, for the most part, they only in-

<sup>15</sup> Sister Jeanne D'Arc, O.P., *Doctrinal Instruction of Religious Sisters*, p. 10, cited by Joseph F. Gallen, S.J., in *Review for Religious*, XVII (March 15, 1958), 127.

<sup>16</sup> Sertillanges, *op. cit.*, p. 114.

<sup>17</sup> Eugene Boylan, *Tremendous Lover*. (Westminster, Md.: Newman Book Shop, 1947), p. 100.

crease the passivity of the reader—but when they do make one think, it is usually of those things which are of least importance.

One should know what the papers contain, but they offer so little, and it would be easy to become acquainted with all they present without settling down to interminable sittings. (Anyhow, there are hours more suitable than working hours for running after the news.) Here a lamentable dissipation of time and energy could result when the reader tends to pore over every item. Selective reading will give, in a few minutes, all that is worth while in the daily papers. One can become accustomed also to very rapid reading which gathers the gist of an article in a fraction of time, and to achieve the art of separating the chaff from the wheat.

One respectable daily newspaper and one or two weekly periodicals, such as *America*, *U. S. and World News*, *Time*, or *Newsweek* should suffice to provide necessary news to the teaching religious. (It is outside the province of this paper to dwell on the need for teachers to read with discrimination in order to recognize the philosophies underlying the policies of various publications, and to discern the bias in the views adopted by some, but the need is a real one.)

Coleridge's thumbnail sketch of four classes of readers provides a succinct yet telling summary on the "do's" and "don't's" in a religious teacher's reading. He distinguishes four classes: The first group of readers may be compared to an hourglass, their reading being as the sand. It runs in and runs out and leaves not a vestige behind. A second class resembles a sponge which imbibes everything and returns it in nearly the same state, only a little less clean. A third group is like a jelly-bag which allows all that is pure to pass away and retains only the dregs. The last class may be likened to the miner searching for precious stones, who casting aside all that is worthless preserves only the pure gems.

Provided one has formed one's mind under good teachers and books, keeping the framework of one's thought well adjusted and firmly jointed, one may hope to hold her own against the errors in print.

It is difficult and sometimes trying to confine one's reading to the best and noblest. Yet it is the only reasonable course for a religious to take. It is even more trying at times for those who are obliged to follow a special diet in order to preserve their health to strictly follow a special order of the doctor. But in the one case

as in the other, the reward is gratifying. It is good to be healthy and vigorous. But it is still a more laudable accomplishment to have a mind steadily fed by a wholesome diet of reading. One's conscious mind is composed of a succession of thoughts, memories, and impressions, and one cannot readily perceive how much it is affected by what one reads.<sup>18</sup>

#### TIME AND OPPORTUNITY FOR READING

Various documents of the Holy See have reference to the continued study of Sisters after the juniorate. One, quoted by Reverend Joseph Gallen, a Jesuit, professor of Canon Law at Woodstock, Maryland, and writer for *The Review for Religious*, points out that after they have received their A.B. diplomas it is the duty of the Sisters to advance in knowledge by unremitting study and reading of the books that are constantly being published.<sup>19</sup>

The sense of this article admits no doubt but its present observance, according to Father Gallen, is more than doubtful. It is safe to assert that the daily average time granted to Sisters for preparation for class and advancement is about an hour, he holds. If this is sufficient preparation for class and advancement, it seems equally safe to hold that only a genius may ambition the life of a teaching Sister.<sup>20</sup>

In the same article, Father Gallen, citing an injunction of the Holy See writes, "They are to study dogmatic and moral theology, ecclesiastical history, sociology. . . . For all these studies the Sisters are to be supplied with books for their individual and constant use."<sup>21</sup> The community library, especially in small religious houses, can readily be neglected. Gallen remarks that if he had the pen and unction of Thomas à Kempis, he would lament that the food of the modern religious is more abundant than her books. The library should be augmented constantly with books appertaining to the subjects taught in the school and also with newly published spiritual and cultural books. The article of the Holy See on the library in exact words reads thus: "Each house shall have a library containing Catholic books on the entire field of pedagogy."<sup>22</sup>

<sup>18</sup> Garesche, *op. cit.*, p. 33.

<sup>19</sup> J. F. Gallen, "Practice of the Holy See," *Review for Religious*, XII (September 15, 1953), 268-269.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*, p. 269.

One plan that seems good and practical for the large communities is to have a community library, with a librarian who will see to it that the worth-while spiritual and profane books are quickly secured. Any religious, even from another house of the same order, can write to the librarian for the books she wishes to read, to be mailed to her in a special cover and returned in the same cover within a specified time. In this way, without too much expense, many religious can have the benefit of the community library.

The community librarian will also become expert in advising religious about their reading. Several small communities might group together to support a central library; or the large communities might allow the smaller ones to share, perhaps for a small fee, in the facilities of their central library. These are means of ensuring that each religious may have the books she needs.

But one also recognizes that the plea of "No time to read" is only too amply verified in the lives of many religious. The religious whose teaching assignments and extracurricular responsibilities exhaust her physical power and necessitate constant contact with students, institutional personnel, and externs cannot be expected to develop the intellectual life regardless of personal inclination and intellectual endowment. It is a well-known experience that a whirlpool of activity in which one runs from one immediate goal to another, in which one never comes to herself, empties her and deprives any deeper activity of its inner plentitude.<sup>23</sup>

Bacon is the author of a saying, the gist of which is "To spend too much time in work is sloth." It is sloth directly, inasmuch as it is incapacity to overcome the habit of not knowing when to put on the brakes. It is sloth indirectly because to refuse to rest is implicitly to refuse an effort that rest would render possible, and that overwork will make problematical. The teacher who overworks herself acts contrary to her vocation, since she renders herself less fit to perform her primary purpose as an educator. Somehow or other the religious must be persuaded that she cannot be the most effective instrument which God has called her to be unless she continues to grow intellectually and spiritually, and somehow or other opportunities for this growth must be provided for her. How this is to be done is both an individual and a community matter.

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<sup>23</sup>Dietrich von Hildebrand, *The New Tower of Babel*. (New York: P. J. Kenedy and Sons, 1953), p. 237.

## THE PLACE OF SCIENCE IN THE HIGH SCHOOL

By James M. Lee\*

THERE IS CURRENTLY in American education a divergence of opinion between those who wish the natural sciences to receive a major role in the high-school curriculum and those who feel that the humanities should continue to be the dominant factor in the secondary-school program. Educators in the first group contend that our very survival as a nation and as a people depends on science education. They note that the tremendous advances in rockets and satellites by the Soviet Union, a nation basically hostile to democracy and to the United States in particular, pose a positive challenge to our way of life which the high schools cannot ignore. They cogently point out that if our country is to survive in the space age, an age in which science plays such an important role, then young people must be educated to become scientists. We are living in a time of crisis, and in such a peril unusual and emergency curricula must be given priority. The humanities are important, but they must take a back seat in periods of urgency. Indeed, before there can be a humanistically educated man, there must first be a man, and the present scientific crisis endangers the very existence of man himself.

On the opposite side of the educational fence are those educators who hold that the humanities should not yield their dominant position in the secondary-school curriculum. They note that most of the youngsters in high schools will never become professional scientists and that prescribing a great deal of science instruction for such pupils will profit them but little. However, all these young people will soon become men and women taking their places in the world and seeking a measure of happiness from it. But to achieve this end, there must be a balanced program of the humanities. What the world needs today is not a multitude of specialized technicians but rather liberally educated men and women. We do not

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want a mechanized, push-button society, but one which will encourage the human spirit to soar to greater and greater heights in search of itself and fulfillment.

#### CONFLICT IN THE PAST

The difference of opinion between the science educators and the humanities educators is not a new one; it has been a recurring theme throughout the history of American education. The early part of the nineteenth century, for example, witnessed the first stage of the conflict, namely the continual struggle for science to gain a foothold in the curricula of the colleges. The humanities professors vigorously resisted the inclusion of the "new science" in the college program. There were very few distinct courses in the various sciences as we know them today; instead the pupils gained most of their knowledge of the sciences from courses in natural philosophy where the physical sciences were taught as a means rather than as an end in themselves. Only in colleges offering a professional degree in medicine was there any science teaching *per se*. However, as more and more young men began to embark on medicine as a career, chemistry began to be offered in some of the more progressive institutions. But even this was contested by the humanities professors who regarded science as some sort of advanced manual labor and therefore unworthy of inclusion in an institution dedicated to training minds. Thus, for example, when Yale University did eventually build a laboratory for its distinguished chemist, Benjamin Silliman, it was constructed fifteen feet below the ground. This illustration indicates to some degree the mixed disdain, mistrust and misunderstanding which the humanities professors entertained about the natural sciences.

By the time of the Civil War, however, the natural sciences had gained more recognition in American universities. The establishment of independent scientific schools such as Rensselaer Polytechnic Institute in 1824 issued a threat to the established colleges whose proud boast it had been to give young men a grounding in knowledge of a universal character. When Darwin shook the intellectual world with his theory of evolution, science education began to take on academic respectability, and practically all the established American universities hastened to strengthen both their faculties and their instruction in this direction. Since that time

science education has come to be regarded as an integral part of the course offerings of every university without which its curriculum would be incomplete.

#### PRESENT STAGE OF CONFLICT

This state of affairs continued until that October day in 1957 when the Soviet Union launched its first Sputnik. Alarm gripped the American people, and at once there followed cries of "something must be done to meet the challenge." Attention soon turned to the nation's high schools. Pointed inquiries were made concerning science courses at this level. One prominent national magazine published a series of articles, liberally illustrated with photographs, contrasting the academic life of an average American high-school pupil with that of his Russian counterpart. The general tenor of the articles was that the Soviet secondary-school student received a better education because of emphasis on hard work, respect for the intellectual life, plenty of science and not too much social life. Newspapers, radio and television commentators, rocket experts, and even high ranking officials of the Army and Navy joined the public in a clamor for a reappraisal of the high-school curriculum in the light of the unmistakable scientific crisis.

Thus the second stage of the humanities-science conflict, the downward extension of intensive and extensive science education into the secondary school, is now upon us. The promotors of more science education note that the Soviet secondary schools have nearly twice the amount of science in their curricular offerings as do the American schools. They observe that the elective system in the U. S. high schools enables a pupil to evade practically all the science courses, which are generally regarded as requiring hard work, in favor of less intellectually demanding subjects such as co-ed cooking and music appreciation. The net effect, say these educators, is that most high-school pupils graduate with poor science backgrounds. This is especially unfortunate since secondary school is the place where most youngsters are carefully exploring their interests and abilities with an eye toward choosing a future career. During this critical period a rich program in the natural sciences should be provided in order that boys and girls may thus be stimulated to select some phase of science as a career. Indeed such a program is essential if we are to meet effectively the Soviet challenge.

Current humanities educators retort that the purpose of the high school in today's America is to meet the needs of youth, and not to turn out junior scientists. They maintain that the secondary school should try to educate the "whole child" rather than to merely develop his technological abilities. Their position is that a proper balance must be preserved in the curriculum, else the youngsters might come away with the feeling that it is more important to become a scientist than a liberally educated man. More than half of the nation's youth do not graduate from high school. Compulsory science courses for these drop-outs would be not only of extremely limited value but actually detrimental in that they would consume time more urgently needed to prepare these youngsters for life. And since the majority of pupils who do graduate from high school do not wish to embark on a scientific career, a very heavy mandatory curriculum in science would be a disservice to a very large group of secondary-school pupils.

#### SCIENCE AND HUMANITIES NOT ANTIPODAL

Is there, then, an unbridgeable gulf between the points of view expressed by the humanities and science educators? A close analysis of the situation would seem to indicate that the problem is not as unsurmountable as might appear at first blush. As a matter of fact, science education and education in the humanities are not separate and antipodal; they are really two aspects of the same thing viewed from different angles.

The humanities and the sciences are both essential parts of the intellectual formation of a well-educated man in today's world. No longer can an informed person be ignorant about basic scientific principles or recent technological developments. In an age in which science plays such an important role every person must have in his arsenal of knowledge not only an understanding of the humanities but of the natural sciences themselves, if for no other reason than for facility in social intercourse.

Not only is science education indispensable to a well educated man but it is also a necessary ingredient in the whole system of liberal education itself. A distinguishing mark of a liberal education is that it is universal in character and attempts to unify in an ordered manner the totality of man's wisdom, not in order to know everything about everything but rather to understand the basic

principles and causes which underlie the various fields of knowledge with the ultimate objective of bringing an intelligent cohesion of the disciplines into the learner's daily living. Thus liberal education means the kind of learning which frees the mind from the limitations of superficial knowledge and permits it to probe the mysteries of man and his existence. Science is an important avenue in this liberation of the human spirit. It gives man a vision of beauty at which his limited mind can but only wonder. A scientist's telescope reveals the tremendous magnitude of the heavens while his microscope shows him the same mysterious and beautiful order almost exactly reproduced in the unimaginable minuteness of the atom. Thus science is not mere technical mastery — it is an approach by which man can gain a deeper insight and vision of himself.

So it can be seen that science education and humanities education are not antithetical, their objectives are not basically different. On the contrary, science and the humanities try to accomplish basically the same thing, namely to produce "the good and virtuous man." Applied science tries to do this by inventing labor saving devices which will afford man greater leisure so that he can devote more time to ponder the ultimate causes, enjoy the beautiful, and perform good deeds. Pure science for its part, leads man to investigate such questions as: What is man? What are his purpose and destiny? What is his relation to the universe?

In other words, science and the humanities use two different paths in the hope of arriving at the same destination. Since the world does not consist merely of the intellectual and the beautiful, or of only the grossly physical, but is rather a combination of the elements, an education in the humanities without an education in the sciences, or vice versa, will deprive the learner of an adequate conception of reality. Thus each type of education supplements the other. Each is incomplete without the other.

#### REMEDY IN CURRICULAR REVISION

What are the implications of all of this for the high-school curriculum? Certainly it would seem to demand more of a unified correlation between the sciences and the humanities than exists at present. While there does not appear to be any statistical evidence available to confirm this judgment, nevertheless there appears to be a great abyss between the two as they are currently being taught in the

nation's secondary schools. This situation can be remedied only by both a curricular revision and a conscious attitude on the part of the teachers involved to deliberately relate the one to the other.

From the point of curricular revision there should be introduced in the freshman year of high school a new required course which would show the pupils both the common goal and the different methods used by the humanities and the sciences to attain that goal. This course could be entitled "Introduction to the Humanities and the Sciences," "Background of the Humanities and the Sciences," or something of the sort. Aside from its content, such a course is psychologically desirable because youngsters at this age still tend to see things as part of a unified whole. Departmental fragmentation into the watertight compartments where the science and the humanities teachers place their disciplines tends to confuse the youngster into thinking that reality consists of several different, isolated worlds. This basic type of humanities-science course would have the function of showing to boys and girls a unified relation between the areas of quality and quantity and why both are necessary constituents of an ordered whole. The course would resemble in some degree the natural philosophy courses of the eighteenth-century American colleges in which the physical and social sciences were examined in terms of their philosophical implications and their contributions to the resolution of some of man's basic problems.

In addition, the various teachers who instruct the pupils in the humanities and physical sciences in the grades after freshman year must constantly draw to their students' attention the ramifications in the other discipline under discussion. Thus for example, when the science teacher treats of nuclear explosives, he should deal not only with the technical aspects of atomic fission, but also the political question concerning the continuance or cessation of testing, the philosophical problem as to the ethics of using such explosives in war, and the like.

Science alone will not solve the world's problems for science alone is not capable of producing "the good man." To paraphrase Rabelais, science without conscience will be the ruin of mankind. It is for humanities to provide, at least to some extent, that conscience. Both together are necessary to produce the brave new world. Thus they are not separate, at war with each other, but an inseparable part of the new type of liberal education that life in the twentieth century has necessitated for every man.

## AN EVALUATION OF TEACHER EDUCATION IN CATHOLIC COLLEGES FOR WOMEN

By Sister Mary Austin Schirmer, O.S.B. \*

### FINDINGS ON STANDARD II

**AS OBJECTIVES SET THE GOAL** which teacher-education programs attempt to achieve, so the organization constitutes the framework through which the objectives can be attained. Well-planned organization and clearly defined administrative responsibility are essential to the effective functioning of a teacher-education program as is clearly indicated in Standard II of NCATE.

#### *Standard II — Organization and Administration of Teacher Education*

The organization of an institution in which teachers are prepared should be such as to facilitate the planning, the administration, and the continuous improvement of a consistently unified program of teacher education. Because colleges and universities differ in overall organizational structures, no pattern of organization for teacher education applicable to all types of institutions is prescribed. Instead, three criteria for evaluating this factor are set forth as follows:

The organization (1) should be such as to assure consistent policies and practices with reference to the different segments of the teacher education program regardless of the administrative units under which they operate, (2) should be such as to facilitate the continuous development and improvement of the teacher education program, and (3) should clearly fix responsibility for the administration of policies agreed upon.

An organization will be regarded as acceptable for the development of policies when a single agency is made responsible for co-ordinating (1) the planning of teacher education curricula, (2) the development of policies that

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govern the admission of students to teacher education curricula, (3) the development of a system of registration and enrollment which makes it easy to identify all students preparing to teach and can be understood by students and faculty, and (4) the development of policies and standards for the satisfactory completion of all teacher education curricula. Such agency or unit should be representative of groups or divisions within the institution in proportion to their proper concerns for teacher education.

An organization that is effective in the continuous development and improvement of the total teacher education program will be typified by (1) a clear definition of objectives and criteria for effectiveness of important aspects of the program, (2) a continuous evaluation of the effectiveness of curricula and procedures.

Responsibility for the total program will be regarded as clearly assigned when some one person is held responsible for the administration of the total program and when that person is in a position to speak authoritatively for the total program. This same person will normally be the one responsible for recommending students for teacher certification.<sup>33</sup>

#### *Current Trends Relative to Standard II*

There is no single ideal or universal pattern of organization for teacher-education programs. Of those twenty-eight colleges which submitted their institutional organizational charts, nine also submitted charts showing how the institution is organized specifically for teacher education. Two colleges indicated that such charts were being revised. Several institutions remarked that their charts were not sent out of the college.

The diversity of plans found in the organizational charts, however, rendered it practically impossible to derive any unified patterns of organization.

#### *Development of Policies Governing Teacher-Education Programs*

Because Standard II demands that "the organization should be such as to assure consistent policies and practices with reference to the different segments of the teacher education program,"<sup>34</sup> five phases of the development of policies which govern teacher educa-

<sup>33</sup>NCATE, *Standards and Guide for Accreditation of Teacher Education*, 1957, *op. cit.*, pp. 5-6.

<sup>34</sup>*Ibid.*

tion will be reported on briefly as respects the groups of individuals responsible for: (1) decisions relating to the amount and kind of general education required of all students preparing to teach at the elementary level; (2) decisions relating to subject-matter specialization required of prospective elementary teachers; (3) determination of policies which govern admission of students to elementary teacher-education curricula; (4) decisions with reference to the programming of students preparing to teach at the elementary level; and (5) decisions relating to general education required of all students in the institution.

In about three-fourths of the colleges identical groups govern the formulation of policies for both elementary and secondary teachers; therefore, it did not seem essential to tabulate information on the policy-governing group for the secondary level.

In indicating the source of authority for the policies concerning general education and subject-matter specialization required of all students preparing to teach, the highest frequency of any group pattern of personnel is four. The highest frequency of an individual involved in these decisions is the Dean of Studies.

In ten colleges the faculty of the Education Department alone is responsible for admission of students to the teacher-education curriculum; in nine colleges, the Dean of Studies and faculty of education are responsible; and in another nine colleges, the Dean of Studies alone is responsible.

In ten colleges the faculty of the education department alone or in conjunction with the education department more frequently than by any other groups. On the other hand, in ten colleges the faculty of the institution is responsible for decisions concerning the amount and kind of general education required of all students in the institution.

While one can hardly determine a trend in the patterns, the varied personnel patterns governing policy decisions are generally very representative of groups concerned with teacher education, and fifty-nine institutions indicate specifically a fixed, though diversified, source of responsibility for the administration of policies agreed upon.

#### *Factors Influencing Current Trends in Catholic Teacher Education*

Three important constructive influences on Catholic teacher education are the Sister Formation Conference, the increasing presence

of lay teachers in parochial schools, and the place of teacher-aides in helping to meet growing enrollments and in handling modern technological equipment.

#### Sister Formation Conference

The Sister Formation Conference, the realization — or perhaps the idealization — of a plan for amplifying and integrating the training of Sisters, has had tremendous impact on Catholic teacher education since its inception in 1953. As it is a long-range plan, it will undoubtedly extend its influence.

Responses from thirty-four of the co-operating colleges indicated that adjustments have been or are being made in methods, curriculum, and course content because of the recommendations of the Sister Formation Conference. Twenty-five schools listed major changes.

Five schools indicated they are anticipating no changes. In four of these the reason given was that the training of the Sisters takes place at the motherhouse, which is located at some place other than the college. Of the twenty-one others that responded negatively to this query, without explanation, it may be safely presumed that such is the case in several of these colleges.

A modification in Catholic teacher education resulting at least in part from the Sister Formation Conference is the tendency to have more education of Sister-teachers in classes composed exclusively of Sisters, particularly during the juniorate and on the junior-college level.

In addition to novitiate classes in theology, and in some cases philosophy and chant, reported by all institutions, fifty-six of the sixty-six colleges have some courses in which the students consist of Sisters only. These are notably religion, philosophy, other branches of general education, and pedagogy.

Only two communities of the sixty-six questioned provide all, or almost all, undergraduate work in classes conducted exclusively for Sisters. One college intends setting up the entire Everett curriculum on the college campus in the near future.

A growing tendency is to keep young Sisters at the motherhouse or at a designated juniorate for the first two years, but the majority of communities have their young Sisters take most upper-division work in college classes attended also by lay students.

"Exclusive" classes are usually held in novitiates, juniorates, or

provincialates, or in branch divisions of the colleges held at the motherhouse. One college reported two years of separate classes for young Sisters; another college indicated that it is considering the establishment of a juniorate on its campus, and another hopes to build a scholasticate.

The fact that only two communities give all or most classes to groups of Sisters only and the fact that many colleges still intermingle young Sisters with lay students in many classes of lower-division work suggests that the extent to which such grouping can and should be done is still undetermined. Educators have to consider the possibility of such an arrangement, the intellectual and spiritual growth of the Sister herself, and the best means of preparing her to educate modern youth. Responses to this question indicate that all these important phases of Sister-teacher education are still being studied.

#### Preparation of Lay Teachers

The colleges were questioned with regard to any orientation, any specific course designed specifically to prepare lay teachers for parochial schools.

Of the twenty answers, fourteen noted classes ranging from Confraternity of Christian Doctrine work to assistance by parochial school staff. Six schools listed a definite course or program. "A summer program in elementary education designed specifically for lay teachers in parochial school" and "workshops for lay teachers" were two types of programs reported in this area.

The task of directing lay women toward parochial school teaching must be assumed—at least partially—by the colleges which train lay teachers. Approximately 75 per cent of the participating institutions use one or more means to encourage young women in this apostolate.

Twenty-eight institutions listed informal means: guidance, individual conferences, "references to the opportunities for making an apostolic contribution" by faculty members. It would seem that these informal means alone are insufficient for the urgency and gravity of the situation.

Opportunity for practice teaching in parochial schools, Confraternity of Christian Doctrine work, and encouragement of the teaching apostolate in Catholic schools are specific parts of various college programs.

The salary differential is stressed at six institutions. "We place

before them [the students] the need and remind them that if financially able they contribute to the work of the Church by giving a year or more of service at the lower salary."

Placement bureaus are an effective means for uniting applicant with teaching vacancies. Five colleges mentioned these as important factors.

Although many colleges reported cadet teacher programs which are organized on a rather informal basis, one college described a highly organized and formally established program. In this college, the president interviews applicants for the teaching-cadet program scholarship.<sup>35</sup> The cost of such programs is great to the institutions providing them, but making contributions to Catholic teacher-education has its own specific reward, perhaps the greatest of which is evoking several vocations to the teacher order sponsoring the program.<sup>36</sup>

In another college, a teacher-education co-operative program offers full scholarships to high-school seniors interested in teaching. Each applicant is interviewed if she first meets all requirements for admission: high moral standard, good scholastic records, satisfactory rating on the Scholastic Aptitude Test of the CEEB. Through the diocesan department of education an arrangement is made with a sponsoring pastor to finance the student's education at an annual tuition \$100 less than the current rate, the difference being a grant by the college as a contribution to Catholic teacher-education. The student is committed to teach in the parochial school of the sponsoring pastor for a two-year period. (This plan replaces an 'emergency' cadet-teacher program begun in 1950.)<sup>37</sup>

Scholarship plans are used in three institutions. Typically, these scholarships are "awarded on the basis of academic achievement and financial need, to candidates, who after graduation from college will be willing to teach for two years in a Catholic school in the diocese" in which the college is located. Several colleges offer courses to lay teachers in parochial schools at reduced tuition rates identical to those for religious teachers.

It would seem that the problem of recruiting lay teachers for parochial schools would vanish if the salaries, tenure, and pensions

<sup>35</sup> Interview with Sister Mary Esther, R.S.M., Acting Dean, Mercyhurst College, Erie, Pennsylvania, March 6, 1958. <sup>36</sup> *Ibid.*

<sup>37</sup> Interview with Sister Theodore, G.N.S.H., Head of Department of Education, D'Youville College, Buffalo, New York, March 5, 1958.

were commensurate with those of public school teachers in the same area. However, some teachers admit that the benefits of teaching in a Catholic school offset at least partially the lower salary received.

#### Training of Teacher-Aides

Although it appeared from the respondents' comments that teacher-aides could be used advantageously, little action is being taken to prepare them.

Only five schools told of students serving as teacher-aides, usually in supervised teaching situations. In one of these, the juniors assist in their own parish school in the busy first weeks before the college semester begins. Discussion of the duties of teacher-aides is given at two schools, and the SNEA Club and the Cadet Teacher programs have resulted in teacher-aide programs in two schools.

#### *Summary on Standard II*

In reference to Standard II of the NCATE, the information derived from the questionnaire and interviews does not yield any significant results. The conclusion one might draw is that there is diversity within the unity. Even though one cannot see many patterns emerging, the colleges seem to have consistent policy-determining practices within the teacher-education program, and there is fixed responsibility for the administration of the program. From the responses given, it was not possible to identify single agencies responsible for co-ordinating the teacher-education program.

Definite patterns seem to emerge concerning organizational modifications resulting from Catholic trends in teacher education. Since most of these modifications are the result of the current conditions concerning the shortage of religious teachers and their preparation, it is difficult to predict their stability, but it is safe to say, that they point to a promising future for Catholic education in America.

#### FINDINGS ON STANDARD III

Inservice members of the teaching profession who think perceptively on the far-reaching influences of their efforts are quick to recognize the fact that no teaching potential should be allowed to remain dormant.

To this end, institutions which prepare teachers use various means

to inform high-school students about the teaching profession.

The means of disseminating information about the teaching profession as well as current practices in admission, records, placement, and follow-up services as gathered from returns of questionnaires in the sixty-six co-operating colleges will be discussed; the trend will be evaluated in the light of the NCATE Standard on Student Personnel Programs and Services for Teacher Education, which is given here.

*Standard III — Student Personnel Programs and Services  
for Teacher Education*

The Standard of the NCATE for student personnel programs assumes that housing, health, faculty leadership, and student government have been evaluated by the appropriate regional accrediting association. It confines itself, therefore, to those personnel services which relate specifically to preparation for teaching and for positions of leadership, stating:

The major student personnel responsibilities of an institution with reference to teaching relate to informing students about teaching, admission to and retention in teacher education curricula, advising and registration, and records and placement.<sup>38</sup>

*Current Trends Relative to Standard III*

Those engaged in teacher education realize that the spark for teaching will be enkindled by words and pictures and lives which glow with the joys of teaching. Consequently, colleges have employed various means to kindle that spark and to keep it aglow through knowledge of the requirements for teachers as well as the opportunity for service to God and man.

The majority of colleges which reported on the methods used to inform high-school students about the teaching profession used three means for disseminating information. Specifically considered, college day (fifty-three colleges), literature on teaching (forty-three colleges), lectures (twenty-nine colleges), and SNEA chapter (sixteen colleges) ranked in the order mentioned as the four highest means for channeling this information.

<sup>38</sup>NCATE, *Standards and Guide for Accreditation of Teacher Education*, 1957, *op. cit.*, p. 9.

It is difficult to make a statement as to the effectiveness of these efforts since quantitative, and not qualitative, measurement has been used.

#### Admission Policies and Practices

Admission requirements for any given professional field should obviously bear a definite relationship to what will be expected in the profession.

However, because so many qualities requisite for teaching competency cannot be measured by psychological instruments, it is necessary to obtain objective and subjective data on each teacher-education candidate. The high calling of the teaching profession demands a conscientious evaluation of such data, but it also demands sufficient flexibility on the part of the individual or committee deciding on admission to recognize potential and leave room for its development.

The freshmen year would not seem to provide sufficient time or data either to accept or to reject permanently an applicant for teacher education, except in extreme cases. Moreover, the program should be directed toward the removal of apparent weaknesses. It should help make teachers.

Sometimes personal qualities of initiative or industry may compensate for other defects. Faculty members responsible for admission should be able to recognize individual differences, realizing that too rigid requirements can be unfair to the applicant and can stifle the progress of the profession.

As Standard III indicates, initial screening must be supplemented by selective retention at various points in the program. In many institutions reporting this is achieved through periodic evaluations. Committees on Scholarship and Discipline, as well as academic departmental groups which take care of institutional retention of students, automatically provide the main source of selective retention in the teacher education program. Professional competency remains an area, however, in which the education department finally must make decisions.

Very diversified practices concerning instruments, characteristics, and experiences regularly evaluated in connection with admission to the institution, teacher education, and student teaching exist among the co-operating colleges. Each institution, however, reflects a well-balanced pattern of practices in this area.

### Time for Entering Teacher-Education Curriculum

Any well-organized program must have a logical and psychological pattern. In order to insure a reasonable sequence of courses, it is necessary for colleges preparing teachers to indicate the time or times at which students enter the curriculum for teaching.

In twenty-two colleges, or about 36 per cent of the fifty-nine responding to this item, students enter the curriculum for elementary teaching before the sophomore year. In nineteen, or approximately 31 per cent, students enter the elementary curriculum during the sophomore year.

For prospective secondary teachers, in thirty colleges, or nearly 48 per cent, students enter the curriculum in the sophomore year, and in twenty-six colleges, or roughly 41 per cent, at the beginning of the junior year.

The specific and heavy demands of the elementary program require that students declare the intention of preparing to teach as early as possible. This does not necessarily mean that professional courses are offered the freshmen year, but rather that certain liberal arts courses which are also certification requirements in many states, such as American History or American Government, may be taken then.

### Records

The teacher who enters the classroom takes into it with her cumulative past — all the influences which have shaped her attitudes, her convictions, all her loves and hates, her ideals and her achievements. For this reason, one must learn as much as possible about her. Personnel services can help bring to the classroom teachers who are mature yet simple, magnanimous yet circumspect — those who will develop "better men for better times."

Records, which constitute an essential part of personnel services in a well-organized teacher-education program, are of increasing importance in our highly complex society. The mobility of American people, both professors and students, has brought about big changes in institutions and taxed staff members' memories. Therefore, one must frequently rely heavily on what is found in files, and wisely utilize it.

### Placement Service

Although only thirty-nine of the co-operating colleges have an

organized placement service,<sup>39</sup> fifty-six colleges, about 85 per cent of all the colleges in the study, responded to this item. It is supposed that the colleges which did not respond conduct their placement services very informally.

In the highest per cent interval, about 71 per cent of the colleges responding noted that more than 90 per cent of their students who were trained as elementary teachers actually went into the field. About 56 per cent of the colleges recorded that 90 per cent of the students who were prepared for secondary teaching were engaged in school work at that level.

There is, however, always the consideration that certain teachers might have been better placed if more opportunities had been presented them. Nevertheless, the personal contact afforded by the small college is always a significant factor, the value of which is evident in correct placement.

#### Follow-up Programs

Thirty institutions, approximately 46 per cent of the colleges, have some type of follow-up program such as visitation and questionnaires. While one can never measure all the facets of teaching competency and effectiveness, a good follow-up program could be a tremendous aid in identifying areas of weakness in the college program.

#### *Summary on Standard III*

From a quantitative viewpoint, the co-operating colleges seem to be doing their part in informing high-school students about the teaching profession. The instruments used and the characteristics and experiences regularly evaluated in connection with admission to the institution, teacher-education programs, and student teaching are generally quite adequate. Definite times for admission to teacher education give solidity to the program. The placement and follow-up services are areas which need improvement. In general, the student personnel programs and services for teacher education in the co-operating colleges are acceptable when viewed in the light of Standard III of the NCATE.

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<sup>39</sup> Twelve colleges exact placement fees which range from \$2.00 for initial placement to \$10.00 for permanent placement services. The other twenty-seven colleges do not charge for this service.

## FINDINGS ON STANDARD IV

In the previous section, current trends concerning personnel programs and follow-up services were indicated. That such programs were significant only insofar as they concerned the whole teacher was emphasized.

The "whole teacher," however, is a topic of much controversy. There is a geometric axiom which states that the whole is equal to the sum of its parts. Even if that is mathematically correct, it is not psychologically verifiable. Just as tiny, insignificant pieces of glass become the stained glass window whose beauty is enhanced by the sun's rays, so the tiny, insignificant deeds and influences become the total personality which is enhanced by charity, so that the whole teacher is somehow more than the sum of the items which seemingly formed her.

Colleges which prepare teachers must be assured of the adequacy of the faculty engaged in teaching professional education courses. The tendency of instructors, new ones especially, to imitate the techniques used by their own professors, would seem to make this obligation on the part of the colleges more imperative.

The Standard of the NCATE in this area of faculty preparedness is high and the qualifications clear.

*Standard IV — Faculty for Professional Education*

Again the NCATE presupposes that in the colleges which prepare teachers "the general conditions which make for a strong faculty, such as, preparation, academic freedom, sabbatical leave, salary, and retirement have been found by the appropriate regional association to be satisfactory."<sup>40</sup> It is concerned with the special conditions relating to those faculty members who "have some direct responsibility for the strictly professional aspects of the teacher education program."<sup>41</sup>

Its standard, therefore deals with (1) the qualifications of the total group to provide the program being offered and (2) the number of members available to handle effectively the program and student load.<sup>42</sup>

<sup>40</sup> NCATE. *Standards and Guide for Accreditation of Teacher Education*, 1957, *op. cit.*, p. 10.

<sup>41</sup> *Ibid.*, p. 11.

<sup>42</sup> *Ibid.*

*Current Trends Relative to Standard IV**Faculty Preparation in the Co-operating Colleges*

The preparation of the faculties of the co-operating institutions responding to this item of the questionnaire makes a fine composite picture. The faculties have been classified into three categories: full-time for professional education, fifty-eight colleges reporting; full-time for the institution but only part-time for professional education, fifty-three colleges reporting; part-time for professional education, only, forty-two colleges reporting. These three categories were then broken down into formal preparation including the highest degree held and the field in which it was earned, and number of years of teaching experience in elementary school, secondary school, and college.

Fifty doctors or doctoral candidates, eighty-seven masters, and four bachelors comprise the one hundred forty-one faculty members employed full-time for professional education in fifty-eight colleges reporting to this item. One college had nine faculty members in this full-time category, two had six, and another five. Three colleges noted four, while all the others had three or fewer in this capacity. Four colleges reported no full-time members.

The most diversified group of faculty members, as far as preparation is concerned, were the members who were full-time for the institution and part-time for professional education. Of these 285 faculty members, 94 held doctorates, 172 master's, and 19 bachelor's degrees.

This variety in faculty preparation may be due to the fact that in many colleges academic departments are responsible for methods courses in content areas, although the larger portion of the teaching load of the faculty is in an academic field.

Part-time faculty members for professional education included only ninety-three people, twenty-nine of whom held doctorates, fifty-four master's, and ten bachelor's degrees.

The background experience of faculty personnel in the co-operating colleges reveals that those who train teachers have had much practical experience. One may attribute this to the fact that all the colleges in the survey are conducted by religious communities which tend rather generally toward the plan of providing elementary and secondary teaching experience for their members.

It is not full-time or part-time personnel which constitutes the

ideal faculty but rather the proper balance which insures stability in the program and at the same time preserves freshness in approach. Viewed compositely or singly by institutions, the professional, academic and experiential backgrounds of the faculties of the co-operating colleges constitute one of the strongest findings of this study.

#### Distinctively Catholic Professional Preparation

Although all of life is a search for God, as Pope Pius XII reminds us, each profession which has human services as its specific object has its own special requirements in its way to perfection. The professional education faculty of Catholic colleges so devoted to the formation of the "perfect teacher," must itself be very nearly perfect according to the criteria of education faculties themselves. Thirty-five of the forty-nine colleges describing distinctive requirements mentioned as important prerequisites a Catholic philosophy of education with thorough background in philosophy and theology. The remaining fourteen implied the same without direct expression. One summarized with the words "truth and zeal." One respondent mentioned that the educator should have received philosophy and psychology from a Catholic institution, although professional education might be from a secular university.

All imply or single out deliberately strong knowledge of academic content with varying emphases on a strong liberal arts background, teaching experience, a knowledge of child psychology, an awareness of problems to be faced by student teachers, a respect for the personality of the child and the person of the prospective teacher, comprehension of both Catholic and "modern" systems of psychology, a "comprehensive grasp of the field of education with specialization in one or more aspects," awareness of educational theories and practices of today, and side professional experience.

Teachers of teachers should "have experience in public and parochial school systems, if possible"; "have active membership in societies connected with education and their field of competency"; "be aware of changing trends in curricula, methods, and other instructional areas and of the school systems for which their students are being prepared"; "understand the public school"; "possess common sense along with all other requirements"; and "know contemporary society and the place of Church and school in it." "They should have scholarly interests and ideals."

Educators feel, too, that while their faculties should maintain the Catholic tradition of education, they should "evaluate new trends, take the good points, discard the false, and keep abreast of the state departments and the accrediting agencies." They should be "idealistic and practical at the same time," and possess powers of "critical thinking."

Recognition of the need for Catholic teachers in professional organizations responsible for the direction of public education was cited by one college, and the ability to distinguish between "frills and worthy progress" was mentioned by another.

Personal qualities of enthusiasm, intellectual alertness, culture, interest in people, moral integrity, well-balanced and out-going personality, wholesome attitudes, high Christian ideals, living Catholicity, knowledge and respect for knowledge, "zeal for souls," and "a spirit of dedication" complete the picture of the ideal teacher-educator.

Respondents seem eager to promote intelligently and solidly the standards of the NCATE and are fully aware and appreciative of the Holy Father's criteria for good teachers.

#### Evidence of Professional Growth

In life there is no standstill. One either moves ahead or lags behind. The inquiry concerning the amount of progress made in the past five years by members of the professional education faculty brought a rather healthy response.

About 70 per cent of the responding colleges felt that considerable improvement had been made in the areas of course content or course sequence. Less significant but still appreciable was improvement through attendance at, and participation in local, state, regional, and national meetings. In the section on Sharing State-wide Educational Activities, these will be described in detail.

#### Relationships with Public Schools

Within the past five years, faculties of Catholic teacher-education programs have enjoyed increasingly cordial relationships with public school systems and with state officials.

#### Participation in Statewide Educational Activities

Twenty-eight of the sixty-six colleges described extensive partici-

pation in state and local instructional efforts. This ranges from participating in a state sponsored workshop on teaching elementary mathematics<sup>43</sup> to membership in the governor's advisory commission on higher education. Six colleges hold membership in State Councils on Teacher Education.

Two institutions report the publication of books by faculty members; four mention increased contribution to periodicals; three report frequent participation in general and in local educational programs; several note that instructors give local, state, and national addresses. One college conducted a state-wide survey of extracurricular programs in the Catholic high schools.

In the area of instructional improvement in particular, colleges provide consultants on remedial reading,<sup>44</sup> participants in statewide surveys of social studies from kindergarten through college,<sup>45</sup> consultants on workshops dealing with economic education,<sup>46</sup> helpers in a testing program in elementary and secondary schools, twenty-eight authors of elementary science books and music readers, and members of state committees on curricular evaluation. Also one institution reported that "the Dean of Studies is an active member of the state curriculum program committee."

#### *Summary on Standard IV*

Studying the responses of the co-operating colleges as a whole one may conclude that faculty preparation, academic and experiential, interest, and effort are indeed some of the strongest factors of their present teacher-education programs. If the teacher is the most important item in the transmission of knowledge and the desire for wisdom, there is good reason to be hopeful and enthusiastic about the teachers we will have tomorrow.

#### FINDINGS ON STANDARD V

Curriculum in the preparation of teachers is, of course, one of the most important aspects of any program. Knowledge is only part

<sup>43</sup> Interview with Sister Theodore, G.N.S.H., Head of Department of Education, D'Youville College, Buffalo, New York, March 5, 1958.

<sup>44</sup> Interview with Sister Imeldis, O.S.F., Professor of Education, Cardinal Stritch College, Milwaukee, Wisconsin, March 10, 1958.

<sup>45</sup> Interview with Sister Mary St. Michael, Chairman, Department of Education, College of the Holy Names, Oakland, California, March 28, 1958.

<sup>46</sup> Interview with Sister Thomas Albert, Dean, Albertus Magnus College, New Haven, Connecticut, February 28, 1958.

of the power of a teacher, but it is an important part. To be powerful, this knowledge must be strengthened by breadth, depth, and the developed gift of imparting knowledge to others. In the teacher-education program, this balance is achieved by the breadth of the liberal arts, by the depth of areas of concentration, and by the application of teaching.

#### *Standard V — Curricula for Teacher Education*

"This standard of the NCATE relates to all courses and experiences — subject matter and professional education included — in the curricula offered and the patterns in which they are organized."<sup>47</sup> The association uses curriculum in the sense of a "configuration of courses designed to prepare persons for a particular school position."<sup>48</sup>

The council makes clear that "the common and differentiated aspects of all curricula offered should be in harmony with the stated teacher education objectives of the institution."<sup>49</sup> It feels that each curriculum should be planned in terms of the common needs of all teachers and the special needs which the young teacher will meet in the field for which he is preparing.

The position to be held, then, as well as the subject matter, takes a significant place in the planning. NCATE cautions that the "adoption of subject matter majors designed for another purpose of the fulfillment of requirements by some outside agency does not necessarily satisfy this standard"<sup>50</sup> and that "an institution should plan common and differentiated aspects of all curricula according to principles the faculty can defend."<sup>51</sup>

#### *Current Trends Relative to Standard V*

Practices in the co-operating colleges reveal liberal arts requirements that are high and challenging in their demands, as is evident from Table 3.

<sup>47</sup> NCATE. *Standards and Guide for Accreditation of Teacher Education*, 1957, *op. cit.*, p. 15.

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.*

<sup>51</sup> *Ibid.*

TABLE 3

## MEAN AND MEDIAN HOURS REQUIRED IN LIBERAL ARTS FOR PROSPECTIVE TEACHERS

Liberal Art Areas	Hours Required	
	Mean	Median
Religion .....	13	15
Philosophy .....	12	12
Humanities .....	21	24
Social Sciences .....	9	9
Science .....	8	8
Other .....	9	6

## Differentiation in Liberal Arts Preparation

The colleges were asked whether, in their programs, the liberal arts requirements differ for those preparing to teach at the elementary and secondary levels and for all other students in the institution.

Thirty-six of the sixty-six colleges replied to this item. Twenty-one said simply that the liberal arts requirements are the same for all attending. Fifteen respondents pointed out differences.

Four colleges ask a language requirement of secondary-school teachers not expected of elementary teachers. One program requires of the secondary-school teacher forty hours of general education with a total of six hours in the three following areas: fine and applied arts, natural science and mathematics, social studies and communication arts.

In four colleges, all elementary teachers must stress social studies preparation. One requires American history and government; another, a social studies major; another, eighteen hours of social science; another, a geography and sociology requirement not exacted of the secondary teacher.

In one institution the eighteen hours of education absorb the elective courses for the elementary teacher. Another requires thirty-six hours of education, more than the requirement for the secondary teacher. The same institution prepares elementary teachers with eighteen hours of art and music.

At one college a greater philosophy requirement is asked of secondary teachers than of elementary teachers. At another, elementary teachers take English and American literature as a require-

ment, while secondary teachers take a survey of English literature.

#### Sequence of Professional Courses

In thirty-seven colleges, 56 per cent of those reporting on this item, an absolute sequence of courses is established. It would seem that the determination of a regular sequence could do much to improve most teacher-education programs, and its lack is regarded as a weakness in the program of the participating colleges, since only a little more than half of the colleges have a prescribed sequence.

#### Subject-Matter Concentration

Areas of concentration seem to fulfill a twofold purpose in the teacher-education program. Depth of knowledge in a specific field contributes toward command of a subject matter, which should develop a feeling of confidence and security conducive to teaching effectiveness and a certain personal satisfaction which cannot be achieved when courses are spread thin over too many areas.

According to the findings of this study, both objectives are achieved by the majority of co-operating colleges.

That the small private college is contributing greatly to the current teacher demand is substantiated with statistics provided by sixty-two of the co-operating colleges. During the academic year of 1957-58, 1,099 elementary teachers and 1,422 secondary teachers were prepared in the colleges responding to this item on teacher preparation areas.

#### *Summary on Standard V*

Results of the study of curricular offerings in the co-operating colleges suggest that Catholic college teacher-educators do creditable work in preparing teachers with breadth, depth, and the developed gift for teaching.

The weakness in course sequence in professional education can be remedied. But the basic content traditional in the Catholic college will for the most part still remain; educators are ready always to impress on teachers their responsibility to present truth so that modern youth can live constructively in this world and at the same time attain life's goal, as Pope Pius XII phrases the hopes of Christian education.

*(To be continued)*

## NEW HORIZONS IN TEXTS FOR STUDY OF CHRISTIAN LATIN CLASSICS

By Rev. Benedict R. Avery, O.S.B.\*

THE CATHOLIC UNIVERSITY OF AMERICA'S announcement of its 1959 summer workshop on the Teaching of Latin in the Modern World includes, among a variety of topics, one on The Place of Christian Latin in the High-School and College Latin Program. The outline of the topic makes it plain enough that this is not a proposal to drop the (pagan) classics or even to de-emphasize them, but an attempt to right the balance so that our truly monumental Christian Latin heritage will receive more adequate attention.

One of the most serious handicaps has been the lack of suitable textbooks. But never were so many inviting solutions at hand as there are today, provided the term textbook is not taken too narrowly. The Latin text itself is obviously the essence. The presence of a translation, which can be the most convenient and concise form of commentary, and the absence of philological and background notes, which students so often ignore, are only secondary considerations.

### STUDENT BUDGET TEXTBOOKS

The ninety-two paper-bound volumes of *The Catholic University of America Patristic Studies* contain a number of works suitable for college reading. The February, 1959, issue of *The Classical Journal* reviews five recent entries, which include one of Cyprian's most appealing moral treatises, *De bono patientiae* (\$2.50), and Augustine's *De natura boni* (\$3.50), probably the best summary of his anti-Manichaean teaching. Each of the five has a Latin text with facing translation, a lengthy introduction, select bibliography, and copious notes which usually emphasize points of vocabulary, grammar, and style. There are nearly a dozen earlier volumes in the series which present works of the Latin Fathers in the same convenient format, among them Augustine's early philosophical dialogue *De beata vita*. A complete list of the volumes still in print can be obtained from The Catholic University of America Press, 620 Michigan Ave. N.E., Washington 17, D. C.

In selecting from this collection and from those to follow, ethical

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and apologetic works may be preferable for fifth- and sixth-year Latin students, biblical and theological works for juniors and seniors. But for a student on either level the Fathers and Scholastics are challenging and appealing enough to command his interest and reward his efforts. It would be unfortunate if their finest writings were neglected as too advanced, while "Great Books" just as difficult are being read in classical Latin, world literature, religion, philosophy, and education.

Another series within the textbook budget of most students is *Sources Chrétiennes*. The Latin works published in it all contain the original text along with facing French translation, an extensive introduction, largely theological, and brief notes. The paper-bound volumes cost from \$3 to \$6. The collection now includes, for example, the first two volumes of Leo the Great's Sermons, Ambrose's *Expositio evangelii secundum Lucam* (2 vols.), a volume of Gregory the Great's *Moralia* (*Expositio in librum Job*). A list of available volumes can be had from the publisher, Editions du Cerf, 29, boulevard Latour-Maubourg, Paris-VII<sup>e</sup>.

*Corona patrum salesiana* with Italian translation and Latin text on facing pages is published by Società Editrice Internazionale, Corso Regina Margherita, num. 176, Turin, Italy. Ambrose's "Treatises on Virginity" (1 vol.), his *De officiis ministrorum*, a Christian adaptation of Cicero's *De officiis*, and Augustine's *De magistro* in one volume with his masterful apologetic *De vera religione* are among the works available in this collection, for about \$3.50 each (cloth).

Unusually low in price, though the print is somewhat smaller than in the other collections, is the *Biblioteca de autores cristianos* published in Madrid and distributed in America through the Academy Library Guild, P.O. Box 549, Fresno, California. It includes a Latin *Summa theologica sancti Thomae* (with the Leonine text) in five volumes, which can be purchased individually for about \$2.50 a volume (cloth); also a Latin Vulgate for the same price. Its Latin-Spanish offerings include fifteen volumes of Augustine's works, among them his *Confessions* (1 vol.), and other patristic and scholastic authors, at \$1.50 or \$2.00 a volume (cloth).

Several volumes of the *Loeb Classical Library* published by the Harvard University Press, 79 Garden Street, Cambridge 38, Massachusetts, contain writings of the Fathers with introduction, brief notes, and facing English translation (\$3.50, cloth). There is, for example, a volume of Jerome's Letters; the complete works of the

eminent Christian poet Prudentius (2 vols.); the apologetic masterpiece *Octavius*, by Minucius Felix, which is published in one volume with Tertullian's *Apologeticum*; that remarkable medley of prose and verse, Boethius's *De consolazione philosophiae*, in a volume that also contains his "Treatises on Theology."

There are also patristic titles in the classical *Collection des Universités de France* known as the Budé Series: de Labriolle's outstanding edition-translation of Augustine's *Confessions* (2 vols.), for example, Cyprian's *Letters* (2 vols.), and the *Letters of Jerome* (4 vols.). All the volumes contain critical editions. Their variant readings would keep our students aware that they are not using copies of the author's original autograph—an impression many of them have probably gotten from their school editions of the Greek and Latin classics. The series is published in a Latin-French edition and in Latin alone, the latter volumes averaging \$1 or \$2 each. The publisher is Société d'Édition "Les Belles Lettres," 95, boulevard Raspail, Paris-VI<sup>e</sup>.

Information on the many available works of the Fathers that have been published in recent decades apart from the above collections can be obtained by writing to Blackwell's, Broad Street, Oxford, England, for the current Theology catalogue.

#### COSTLY TEXTS WHICH MAY BE REPRODUCED

The monumental new collection *Corpus Christianorum* seemed to open up fresh vistas, until it was learned that the individual volumes of its Latin series, paper-bound, cost approximately \$12. For the same reason the Vienna *Corpus scriptorum ecclesiasticorum latinorum* would be prohibitive, even where desired volumes are still in print. But from such modern critical editions as these, multilithed or mimeographed copies of the Latin text, with a rich mine of Scripture references, can be prepared for class use—a laborious procedure, but one which leaves the choice of readings almost unlimited. Even where one's own library lacks these valuable collections, individual volumes can always be borrowed on interlibrary loan. The Latin texts of Migne's *Patrologia Latina* are, as a rule, so unsatisfactory by comparison with these newer editions that only desperation should induce an instructor to reproduce them.

The absence of explanatory notes, and often of translations as well, may make the use of these improvised readings more than a

little challenging. But for many of them there are excellent companion volumes in *The Fathers of the Church* (Fathers of the Church, Inc., 475 Fifth Avenue, New York 17, N. Y.) and the copiously annotated *Ancient Christian Writers* (The Newman Bookshop, Westminster, Maryland). A few, including Augustine's *City of God*, are available in *The Modern Library* (Random House, Inc., 457 Madison Avenue, New York 22, N.Y.),

For *Corpus Christianorum*, permission to reprint can be secured from Editions Brepols, Turnhout, Belgium; for the Vienna *Corpus*, from Hölder-Pichler-Tempsky, Singerstrasse 12, Vienna I, Austria. For the most part, however, such permission is a requirement of courtesy rather than a legal obligation, since *Corpus Christianorum* and all but the ten most recent volumes of the Vienna *Corpus* are not copyrighted. Moreover, nearly two-thirds of the latter collection is already common property by reason of the passage of the fifty-six-year copyright limitation.

#### SAMPLE REPRODUCTIONS AVAILABLE AT ST. JOHN'S

The department of classics, Saint John's University, Collegeville, has prepared multilithed texts of Cyprian's *De bono patientiae* and *De oratione dominica* (with facing translation), Ambrose's *Expositio evangelii secundum Lucam*, Jerome's *Commentarii in Isaiaem*, Augustine's *De civitate Dei* and a number of his *Enarrationes in psalmos* and *Tractatus in Joannis evangelium*, "Early Christian Latin Poetry" (an anthology with brief introductions), selected "Letters and Sermons" of Leo the Great (with facing translation), Gregory the Great's *Regula pastoralis*, "Mediaeval Latin, A.D. 500-800," and "Mediaeval Latin Poetry, A.D. 800-1300" (anthologies with general introductions, and introductory notes on the individual writers). A number of the booklets have select bibliographies — as, in fact, all of them should.

These titles are mentioned only to suggest the opportunities open to any instructor who wishes to have his students delve into the Fathers and other Christian Latin authors. Since nearly all of the work required to prepare these texts at St. John's, however, devolves on members of the department of classics, it is impossible to offer them for general use. But individual copies could be provided as samples of format and selection. In selecting texts the procedure has been to present either complete works or, where

this was impossible, complete books of a given work or at least extensive continuous readings, rather than a random or subtly excerpted filigree of isolated chapters and paragraphs. Then the reader is not bewildered by an ever-shifting context, and the author can speak for himself and be seen for what he is — now dull, now brilliant, here relevant and timely, there hopelessly dated, at one time transparently clear, at another utterly puzzling.

Some, finally, may prefer to take their selections from the breviary or use an anthology of selections from the Fathers, if one is still in print. Such an approach would certainly be appealing if only one semester can be devoted to Christian Latin. But the Fathers deserve extended and individual study that will include their life and works and times. Like other writers, they each become more intelligible and interesting if seen in a fuller context and studied intensively. If all of our students' reading is done in snatches, as they pass from author to author and work to work, they can hardly be expected to develop a very lively appreciation, or even fluency in reading any one of the Fathers, much less all of them.

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*The class of 1959 promises to produce 125,710 college graduates qualified to teach in the elementary and secondary schools, according to the Twelfth Annual National Teacher Supply and Demand Report of the NEA. This is an increase of 9.9 per cent over the 114,411 of last year.*

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*Special workshops and institutes in guidance, American studies, creative writing, reading, mathematics, science, and theology are being offered by Loretto Heights College, Denver, Colorado, in its 1959 summer session.*

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*The Twelfth Biennial Convention of the National Catholic Theatre Conference will be held at Notre Dame University, August 18 to 20.*

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*A Seminar on Basic Human Problems will be held at Quincy College, Quincy, Illinois, June 12 to 14.*

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*Two hundred fellowships for graduate study in fifteen countries will be offered by foreign governments through the Institute of International Education in 1960-61.*

## SOME REFLECTIONS ON THE POLICY OF MANDATORY RETIREMENT

By Leo F. Kuntz\*

**LIFE EXPECTANCY HAS BEEN LENGTHENED** considerably since the days of the Founding Fathers. In fact, the expectancy span has nearly doubled. The added years of life have resulted in a larger percentage of older people in today's population. Since the turn of the century the number of persons sixty-five years of age and over has increased from approximately three million to fifteen million. Furthermore, the trend toward an increased percentage of older people is expected to continue. Likewise, a keener awareness of the special problems of aging and the aged may be anticipated. The technical term for the scientific study of the processes and problems of growing old is gerontology, a term with which we are likely to become more familiar as time passes.

Some months ago, on October 20 and 21, 1958, to be explicit, it was the writer's good fortune to attend the Seventh Annual Institute on Gerontology, held at the State University of Iowa, Iowa City, Iowa. The theme of the institute was: "The Many Faces of Retirement." The deliberations during the institute revolved about various aspects of retirement. The "faces" were analyzed, discussed and evaluated. The results of the deliberations were instructive and impressive.

The meetings, or sessions, were held in the university's "Continuation Center." Designating the center the "Continuation Center" impresses one as well chosen and highly appropriate. For the center is established to further learning; and learning is — or should be — a continuing, lifelong process. As here organized, it functions within the university framework; it is a part of the university's program of adult education: for research, for the dissemination of information, and for the education of young people. It may be said, in passing, that adult education is growing rapidly and is quite likely to continue to do so.

But adult education is not the chief concern of the present discussion. Rather, it is to set forth a few critical reflections on the provocative subject of retirement, especially of mandatory retirement. For present purposes these reflections may be divided into three

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interrelated classifications, namely, (1) personal implications, that is, significance for the individual himself; (2) societal implications, and (3) educational implications. A few pertinent observations with respect to each may now be undertaken.

#### PERSONAL IMPLICATIONS

At the outset it may be well to remember that retirement is not, strictly speaking, a universal process. It is not necessarily an experience common to all people. While retirement practices are found in industry and business as well as in the teaching profession, doctors, lawyers, and people engaged in private enterprises of many kinds are not subjected to the coercive pressures of enforced retirement. Unless it is made necessary by injury or illness, retirement for them is a matter of their own volition. Since the decision is made freely by personal choice, there is little likelihood of the individual's experiencing serious personality distress therefrom. Although there may arise some natural regrets in relinquishing accustomed activities, such regrets rarely assume serious proportions. The coercive pressures attendant upon enforced retirement are quite a different matter.

The personality consequences of enforced retirement in accordance with administrative policy or authoritative *fiat* will depend first and foremost upon the kind of person the retiree is. It will depend somewhat, too, upon the extent to which the person is inclined to be optimistic or pessimistic, to be self-reliant or lacking in self-confidence. It will depend, also, upon the individual's ambition: his drive, his level of aspiration, the goals he has set for himself, the values he hopes to realize, his philosophy, or the meaning he attaches to life.

Perhaps, as one observer notes,<sup>1</sup> the individual's attitude toward existence exerts a pervasive influence in this regard. Some people, he says, shape their lives by a fear of death. These people rather easily become depressed and despondent, and they are listless in their activities. Other people shape their lives by a love of living. Zestful in their activities, their lives are rich and satisfying. The former live dying; the latter die living. It is the latter type, too, that the attainment of the sixty-fifth birthday does not adversely affect.

<sup>1</sup> Alfred J. Marrow, *Making Management Human* (New York: McGraw-Hill Book Co., 1957), p. 232.

They tend to carry on afterward in the same efficient manner as before. It may well be presumed, however, that these higher achievers do enjoy unusually favorable circumstances. Either they are not faced with the fact of enforced retirement; or through the prior cultivation of satisfying avocational activities, they have prepared for it. In either case it is the individual's unique personality that is the major factor in meeting the challenge of growing old.

For the person less favorably situated, one perhaps whose worthwhile ambitions have not yet been dulled, the personal reaction to imminent or actual retirement will depend largely upon the manner in which he perceives and evaluates this situation. If it means for him the forced removal from the mainstream of life, the serious curtailment, if not the actual elimination, of worthwhile achievement, the effect may become truly devastating in nature.<sup>2</sup> Unwholesome effects may include a warping of the self concept, the loss of healthy self-esteem, as well as the arousing of crippling discouragement. Although retirement procedures may be practical and necessary, such potential personality effects cannot properly be ignored in a critical appraisal of mandatory retirement policies and practices.

To a great extent the personal implications are no doubt culturally induced. In a highly competitive society that is permeated with materialistic values, it is difficult for anyone to maintain satisfactory social and economic status. To do so presents almost insuperable difficulties for the elderly and the retiree. Too often the result is resentment, a sense of failure, discouragement, apathy and premature personality deterioration. Be it noted, too, that this is not necessarily a matter of false pride, nor a violation of the virtue of humility.

#### SOCIETAL IMPLICATIONS

Needless to say, the implications are social as well as personal. As a matter of fact, the two are inextricably interrelated. That it is desirable to assist people to be self-sustaining, happy and cooperative members of society is commonly recognized and readily admitted. Insofar as reasonably attainable, therefore, constructive efforts should be made to assist people in the realization of such a desirable personal and social objective.

<sup>2</sup> See "Mandatory Retirement Plans," *America*, (November 22, 1958), p. 237, for a realistic and impressive presentation of this idea.

Furthermore, the possible contributions to society by its senior members should not be entirely overlooked. The recent election of Pope John XXIII, to say nothing of the existence of a multitude of prominent scholars and statesmen that could be mentioned, belies the assumption that age sixty-five is a valid criterion of personal capacity for achievement. Our cultural heritage would indeed be the poorer if it were deprived of the genuine contributions made to it by many of society's more mature members. All of these considerations add up to one arresting conclusion, namely, that there is a genuine need for flexibility in the application of policies for mandatory retirement.

#### EDUCATIONAL IMPLICATIONS

Do these and similar considerations have significant educational implications? Indeed they do. Inherent in our culture is the notion of the dignity and sacredness of the human person. This notion must be accorded its proper position in both educational philosophy and practice. It may rightly be expected, moreover, that there will be consistency between "preaching and practice."

Problems pertaining to educational matters are not difficult to discover. The solution of such problems is not achieved with equal facility. Out of many important educational implications, only one or two of special interest can here be singled out for additional comment.

A problem of major concern grows out of the rapid increase in our population. What with the "exploding population" and consequent "exploding" school enrollment, the task of maintaining a sufficient number of well-qualified teachers is one of the most perplexing challenges facing American educators today. Those of us who are devoting our lives to teacher preparation are acutely aware of this challenge. Nor is the threatened shortage restricted to any one level of instruction; it is true for elementary, secondary and higher education. In the face of this threatened shortage of teachers, does not the policy of mandatory retirement of teachers at a predetermined age seem a bit incongruous? May it not be reasonably suggested that educational administrators would do well to re-think the policy of enforced retirement at age sixty-five with a view to greater flexibility in actual practice. Likewise, might it not be worth while to consider retirees as a possible source, however small,

of desirable teacher supply? Such is the view expressed by the authors of *Higher Education in a Decade of Decision*, the report of the Educational Policies Commission of the National Education Association for 1957.<sup>3</sup> A moment's reflection will suffice to reveal the merits of this recommendation.

Further difficulties become apparent as attention turns from teacher supply to the precise role of the university relative to problems of the aging. Before decisions are reached as to the proper policies to be established and pursued, very careful consideration needs to be given to many pertinent aspects of the total situation, and numerous factors will influence the eventual outcome of the deliberations. However, on the graduate level, research in the area of gerontology and adult education is quite appropriate and may well be encouraged. The need for well-qualified workers in these areas should not be overlooked. The possibilities for genuine leadership, the prospects for fruitful and richly rewarding efforts in an expanding field of endeavor, will, no doubt, appeal strongly to many youths now preparing for, or about to enter upon, their life careers. The preparation of aspirants to such commendable careers constitutes a real challenge to forward-looking university administration.

#### GROWING IMPORTANCE OF ADULT EDUCATION

Various aspects of adult education are receiving serious attention in many institutions of higher learning. From a specifically academic point of view, Catholic educators too should be sensitive to the educational possibilities respecting adult education, of which gerontology and retirement are but special features. Are Catholic colleges and universities meeting this challenge? A check of the bulletins of ten prominent Catholic universities in this country fails to reveal any courses designated "Gerontology," "The Aging," or "Adult Education." It is, of course, quite possible that information essential to such subjects is contained in other courses carrying entirely different titles. If, however, we are to qualify young people for serious work in these areas, such incidental content or such an indirect approach will not suffice. On the contrary, there is need of carefully designed programs leading to the development of qualities known to be needed by competent workers in these disciplines. The time is ripe for

<sup>3</sup>*Higher Education in a Decade of Decision* (Washington, D. C.: National Education Association, 1957), pp. 89-90.

Catholic educational institutions to explore seriously the possibilities for more intensive efforts along these lines.

Aside from the vocational training features, what should young people be taught about the process of growing older and the later years of life as a part of their regular college education? With a view to practical action, it is important for young people to become intelligently aware of, and wholesomely sensitive to, the complex problems of aging and prospective retirement. Such knowledge and feeling are conducive to prudent action. Deliberate efforts directed to the time of retirement, especially in the preparation for a chosen vocation and during the productive years of adulthood, must become an integral part of the individual's life plan. The homely virtues of moderation, frugality and thrift still remain basically sound and should be encouraged; they are good mental hygiene.

Of mental hygiene significance, too, is the cultivation of a variety of interest, hobbies, and avocational activities. Amidst the flux of contemporary life, it is not safe to "put all one's eggs in one basket." Paradoxically enough, this is true even of teaching, wherein dedication and complete devotion to professional activities would seem to be the ideal condition. Until salaries and retirement plans are more adequate, however, such devotion is not realistic. The accompanying uncertainties engender insecurity and lower morale, and correspondingly impair personal efficiency, creating thereby a vicious circle of lessened achievement, followed in turn by greater discouragement. An awareness of the possibility of turning to another line of activity when a prior one is closed inspires confidence and thus constitutes sound and constructive mental hygiene.

Are there in these observations any implications for Catholic thought and action? There are. Our Catholic colleges and universities need to husband their resources, lest in spreading their efforts too much they seriously impair the proper "Pursuit of Excellence." This basic principle must be applied even to such an appealing cause as a study of the special problems of gerontology, of the aging. The recognized need for prudent action should not, however, be allowed to become a soporific nor a mental block to the exploring of present potentialities with a view to a legitimate extension of activities in this direction. It is the conviction of the writer that such additional efforts are feasible, are proper, and are urgent. To discover the motivation that will spark the needed activities is a problem clearly confronting Catholic leadership.

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS \*

THE HISTORY OF PUBLIC EDUCATION IN THE CITY OF BALTIMORE,  
1829-1956 by Vernon Sebastian Vavrina, Ph.D.

This dissertation traces in chronological order the growth and development of public education in the city of Baltimore from 1829 to 1956. Important phases of the history of the Baltimore public schools, including administration and supervision, student body and school staff, curriculum, methods and materials of instruction, school plant, financial support, and school-community relations are treated.

The historical background of public instruction in Baltimore reveals many obstacles that had to be overcome in establishing and maintaining the schools. Although the welfare of the schools fluctuated with the times, the challenges presented by political intrigue, depression, and war were successfully met. Genuine concern of the public over the adequacy and caliber of professional personnel, school facilities, and equipment characterized each epoch in the history of the schools. The study describes the efforts of school commissioners and superintendents who zealously sought to increase the professionalization of the system, expand its services and improve the quality of its instructional program.

The results of the study show that by 1956 there were 175 schools in the system with an enrollment in excess of 135,000 and a professional staff of more than 5,500. To finance the expanding system, the annual school budget appropriation was increased by 1956 to \$38,500,000, with an additional \$15,000,000 of school loan funds being spent annually on new school facilities. These figures indicate the consistent effort and sacrifice made by the citizens of Baltimore to provide for their children sound programs of public instruction.

THE PHILOSOPHICAL BASES OF UNESCO'S ACTIVITIES IN EDUCATION by Rev. V. Alex Ranasinghe, Ph.D.

This dissertation is a study of the various attempts that have been made to formulate a philosophy for UNESCO, namely: (1) Huxley's theory of World Scientific and Evolutionary Humanism;

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\* Copies of these Ph.D. dissertations (some in abstract form only) are on sale at the Catholic University Press, Washington 17, D. C.

(2) Marshall's view that UNESCO can do without a philosophy as long as it is guided by the findings of psychologists, sociologists, and economists; and (3) Jacques Havet, Richard McKeon, and Maritain's theory that UNESCO while respecting all philosophies can hope for agreement only at the level of practical action rather than at the level of ultimates.

A critique of each of the designated theories is offered in the study and an attempt is made to delineate the legitimate role of UNESCO in education as deduced from Papal teaching on the respective rights of the family, Church, and state in education. The findings indicate that in the light of Papal teaching UNESCO, as an instrument of the state, can possess only those rights in education which the state has the power to delegate and consequently it is bound to respect the prior rights of both the family and the Church in education. On the basis of evidence found in UNESCO's official documents, its program and publications, the investigator concluded that there are good reasons to be apprehensive about the spread of secularism through the educational activities sponsored by UNESCO.

**A NATIONAL STUDY OF GUIDANCE SERVICES IN THE CATHOLIC SECONDARY SCHOOLS** by Philip L. Stack, Ph.D.

This dissertation seeks to determine the types and extent of guidance services offered in the Catholic secondary schools of the United States.

Analysis of the data obtained through questionnaire and interview revealed that Catholic secondary schools provide many important and necessary guidance services to the student. There is need, however, for greater organization of guidance services under a director and an extension of services to meet student needs, especially in the area of vocational guidance. After comparing his findings with those of previous studies, the writer concluded that relatively few changes were made in the guidance services of Catholic secondary schools over a period of ten years.

**A STUDY OF THE SERVICES FACILITATING GUIDANCE PROVIDED BY THE DIOCESAN SUPERINTENDENT'S OFFICE OF EDUCATION IN THE UNITED STATES** by Rev. Howard V. Drolet, Ph.D.

The purpose of this study was to determine the extent to which

certain practices relating to guidance programs are presently being provided by the diocesan offices of education in the United States.

The study reveals that the diocesan superintendents are in favor of assuming responsibility for the administration of a diocesan guidance program and that they do not favor guidance programs which would function as a unit completely independent of supervision from the diocesan office of education. The superintendents were of the opinion that there should be a director of guidance functioning on the staff of the diocesan office of education. The dissertation concludes with a discussion of several aspects of organizational procedures pertinent to the establishment of diocesan guidance programs.

PERSONNEL SERVICES IN CATHOLIC FOUR-YEAR COLLEGES FOR WOMEN by Helen B. McMurray, Ph.D.

The purposes of this study are: (1) to determine the types and extent of various personnel services offered by Catholic women's colleges to their students, (2) to indicate suggestions of Catholic educators engaged in personnel work, (3) to furnish examples of services provided by individual colleges, (4) to point out areas of personnel work in the Catholic women's colleges where experimentation and research are needed, and (5) to stimulate the interest of Catholic educators in student personnel services.

Data were obtained from a questionnaire sent to 114 Catholic women's four-year colleges, from analysis of the catalogues of the colleges, and from a visitation to twenty of the colleges.

While the results of the study show that the Catholic women's colleges provide many important and necessary personnel services to the student, there is evidence of the following weaknesses: (1) a need for finding means to integrate students living in off-campus facilities into the total Catholic environment provided by the Catholic colleges; (2) greater integration of the vocational guidance services with the aims and objectives of the college; and (3) greater organization of health services.

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*Holy Family College, Manitowoc, Wisconsin, was given full accreditation by the North Central Association of Colleges and Secondary Schools last month. Sister M. Brideen, O.S.F., is president of Holy Family.*

## HIGHER EDUCATION NOTES

**Remedies and recommendations** for improving the study of Latin in colleges and secondary schools, suggested by the Sacred Congregation of Seminaries and Universities in a letter to local Ordinaries last year, are discussed by Professor Martin R. P. McGuire, head of the Department of Greek and Latin at The Catholic University of America, in the March, 1959, issue of the University's *Affiliation Bulletin for Institutions of Higher Education*. Briefly, the Sacred Congregation's recommendations center on three points: competency in teaching, soundness of method, and adequacy of time. Commenting on certain overemphasized elements in modern methods, Dr. McGuire says that building Roman homes and bridges, holding Roman suppers in full toga, and the like are not the study of Latin. "When all the pictures fade and the models are put on the shelves," he maintains, "there are the same old declensions, conjugations, and basic rules of syntax to be mastered, along with steadily increasing vocabulary, if one wishes really to know and read Latin with accuracy. Furthermore, no adequate substitute has yet been found for constant drill and written exercises, and especially Latin composition, as a means of fixing forms and rules of syntax and of showing concretely the difference between English and Latin idiom." The Catholic University is sponsoring a workshop, from June 12 to 23, on The Teaching of Latin in the Modern World.

**Need for college teachers** is usually estimated at 30,000 to 40,000 a year for the next ten years, but the nation's graduate schools are producing only about 9,000 Ph. D.'s a year, many of whom do not go into teaching at all. At a meeting in Washington last month, Dr. Hugh Taylor, president of the Woodrow Wilson Fellowship Foundation, said that the dearth of Ph. D.'s for teaching is caused by student attrition, lack of finances, unrealistic distribution of students among graduate schools, and a lack of basic information about graduate education. At Princeton, Dr. Taylor said, only 60 per cent of the candidates get Ph. D.'s; at Columbia, a study showed that after eight years half the 1948 graduate course entrants still had no degree. It is estimated that between 50,000 and 100,000 persons now teaching have passed all their examinations for doc-

toral degrees but could not afford to stay in school another year to write their dissertations. Distributing the students so there will not be pile-ups at the few "prestige" schools and empty places elsewhere is a pressing problem. It is reported that as high as 78 per cent of the graduates of some colleges are headed into graduate study. According to Dr. Taylor, the problem caused by confusion about the facts on graduate study facilities in this country demands a nationwide study by the U. S. Office of Education. No one knows the capacities of the nation's graduate institutions.

**St. Norbert College**, West De Pere, Wisconsin, will pay lay full professors with the doctor's degree up to \$15,000 a year, according to a new salary schedule to go into effect next September. On the doctor's level, the schedule provides for four ranks: an instructor will receive \$5,600 to \$6,800; an assistant professor, \$6,300 to \$7,500; an associate professor, \$7,200 to \$8,500; and a full professor, \$8,200 to \$15,000. At the master's level, the salary ranges are: for instructor, \$5,000 to \$5,800; assistant professor, \$5,600 to \$6,800; and associate professor, \$6,300 to \$7,500. Over and above basic salaries, the plan extends an additional annual allowance of \$400 for a faculty member's wife, \$300 for the first child and \$200 for each additional child under eighteen years of age. The plan also continues the college's practice of paying 50 per cent of the social security tax, a pension plan, group insurance, and free tuition to the wives and children of faculty members.

**Two central Minnesota Catholic colleges** are co-recipients with a neighboring state college of a \$76,500 grant for a two-year continuation of a co-operative study of "Great Issues." The Catholic colleges are St. John's University, Collegeville, and the College of St. Benedict, St. Joseph. The "Great Issues" program is designed as a joint experiment in general education for faculty members and superior students and is financed by the Louis W. and Maud Hill Foundation of St. Paul.

**Current practices in the use of tests** and accounts of testing programs in representative colleges and universities are presented in a new book, published last month by the American Council on Education, *College Testing: A Guide to Practices and Programs*.

## SECONDARY EDUCATION NOTES

She is a pleasant, industrious girl of above-average ability; she is apt to be a compliant person, studious in nature; her work is accurate and always in on time; she probably has not taken the most difficult courses in the school; her parents have status in the community; she is, in the eyes of her teachers, the desirable type of student. Who is she? She is the valedictorian of her high-school class. This description of a phenomenon in American high schools is given by Denton L. Cook, supervising principal of the Plant City, Florida schools. Writing in *Clearing House* (March, 1959), Cook decries the selection of a valedictorian on the basis of teachers' marks. Teachers' marks are ordinarily thought of as measuring academic achievement, but they frequently reflect such variables as behavior, effort, attitudes, and even parental status. More girls become valedictorians than do boys on the basis of teachers' marks. Cook gives these reasons: (1) girls reach puberty about two years earlier than boys and thus have a distinct advantage over boys through high school; (2) feminine traits enable girls to make a better impression on teachers than boys do, and this is often reflected in school marks; (3) more of the able boys than of the able girls take the more difficult courses in mathematics and science.

Considering the fact that unweighted teachers' marks offer essentially an invalid procedure, Cook suggests that the schools recognize a limited number of students as honor scholars. Selection of such students may be based on a composite ranking which takes into consideration not only their rank on teachers' marks but their rank on tests covering ability and achievement in the academic subjects. The additional use of tests has the advantage of equalizing the recognition opportunities for the student who takes difficult courses. In schools where this procedure has been in effect, honor scholars were about evenly divided between girls and boys. It is felt that students who are able to achieve high ranking on both teachers' marks and on ability and achievement tests are the true scholars of the schools, concluded Cook.

The first objective of the learning of a modern foreign language is communication. Language skills are of first importance in the following order: (1) hearing, (2) speaking, (3) reading, (4) writing.

This conclusion was reached by a panel appointed by the American Council of Learned Societies to consider secondary-school curriculum problems in the field of foreign languages. The panel stated also that the greatest need of all is for teachers, in vast numbers, equipped to apply this new approach. These two conclusions are not new. Already many schools are establishing language laboratories where students can record their voices and hear themselves speak in a foreign language. The panel emphasized that the objective of communication will demand the new approach in all schools desiring to teach successfully modern foreign languages.

**An assessment of the effectiveness of TV teaching** in New York City will be concluded at the end of this term. The experiment involves thirty junior high schools in the Bronx, Brooklyn, and Queens. In ten of the schools, lessons are taught over a television channel twice a week, supplementing the work of the classroom teacher. Classes in twenty other schools do not see the TV program but do receive regular instruction. The New York City Board of Education tested all of the classes in advance and will test them again at the end of the term so that a comparison can be made.

**The secondary school of the future** will not have standard classes of 25 to 35 students meeting five days a week on inflexible schedules. Both the size of the groups and the length of the classes will vary from day to day. Methods of teaching, student groupings, and teacher and pupil activities will adjust to the purposes and content of instruction. No longer will one teacher endeavor to be in charge of all of a class's activities in one subject. Instead teaching will be organized to be more efficient and effective. Some aspects of learning will be presented by specially qualified teachers to relatively large groups of students. This, in turn, will provide more opportunities for students to explore ideas in small discussion groups. Although some classes will be much larger, paradoxically the student will assume more individual responsibility for learning. These are among the conclusions presented in *Images of the Future*, a report developed by the Commission on the Experimental Study of the Utilization of the Staff in the Secondary School, appointed by the National Association of Secondary-School Principals.

## ELEMENTARY EDUCATION NOTES

A negative attitude toward mathematics may be blamed on the child's parents, claim two University of California researchers. It is important therefore, that the primary-grade teacher make every effort to offset this attitude. Thomas Poffenberger and Donald Norton reached these conclusions after querying an entire freshman class at the University of California at Davis. As reported in *Education Summary* (March 27, 1959), the investigators assert that the only significant difference between those who liked mathematics and those who did not was in the attitudes of the parents. The question of differences in ability seemed to be eliminated since all the freshmen were in the top 12 per cent of their high-school classes. It was found that some parents expected their children to do well in all subjects. These parents encouraged achievement in mathematics courses. Other parents expected their children to do well in all courses except mathematics. The sons and daughters of the first group responded with a liking for mathematics, while the others acquired a dislike for it. Acquired sometime in childhood, these attitudes over the years affected performance. Students who disliked mathematics continued to dislike it even though they liked their teacher. Most students who liked mathematics liked it even more if they liked the teacher.

"We don't want a gifted child," is the reaction of many parents when informed of their prodigy's capabilities. *Your Gifted Child*, a pamphlet published by the Children's Bureau of the U. S. Department of Health, Education and Welfare, illustrates various ways in which parents may react to a child's giftedness. Some parents are boastful, says the publication, seeing their child's brightness as a means of building up their own self-esteem. Possibly one or both parents want to use the child to compensate for their own failures and disappointments. They push him to make outstanding marks so they may bask in his glory. Some parents deny their child's rare and unusual gifts. They do everything to discourage the belief, even to hide it. As an example the pamphlet cites the case of parents who were very upset when they found out that their son ranked exceptionally high intellectually. They told his teacher, "We've heard about these brainy kids. Can read before they cut their teeth,

but by the time they're grown they're all burnt out. We don't want that." Other parents take a middle-of-the-road attitude. They are proud, yet modest, and keep their child's welfare uppermost in mind. A wise parent considers what his gifted child wants, what interests him. These parents give their child a variety of materials and opportunities and wait for him to make the first move. Even the very young child likes to have some say about what he should do, concludes the publication.

"Spare the rod and spoil the child" was an aphorism too easily accepted by our grandparents and too easily rejected by their grandchildren. Martin D. Taylor, writing in *The Clearing House* (March, 1959), discusses the important problem of corporal punishment in the schools. The decision to resort to this method of pupil control is an administrative one which must be made in the larger context of the philosophy of a school, asserts Taylor. The gravest danger in making a decision either way is in assuming that what is bad or good for one pupil is bad or good for all pupils. No decision can be made about corporal punishment for a given student without considerable knowledge of the student as well as of his offense. Without such information, the school's actions may only reinforce the learning pattern which established the undesirable behavior originally. The difficulty with the old aphorism is that sparing the rod never spoils the child. It may spoil a child, but it is always a given child who receives the treatment, and he is the only one who responds to it. Only with complete information concerning a student, says Taylor, can we begin to assume that sparing the rod will spoil him, or that using it will spoil him just as surely.

One of the most confusing educational problems currently a concern to both teachers and parents is that some children, with normal intellectual potential as evaluated by standardized psychometric tests, having severely limited learning abilities for educational basics such as reading, writing, and arithmetic, almost defy remedy in the elementary grades. Writing in *Education* (March, 1959), Nancy E. Wood, Coordinator of Clinical Services, Western Reserve University, examines the problem of language disorders in children. Normal language development depends upon normally functioning sensory pathways, mental abilities and psychological avenues.

## NEWS FROM THE FIELD

**More than 4.8 million youngsters**, a record high total, are enrolled in the nation's Catholic elementary and secondary schools. This is an increase since 1956 of more than 600,000 according to a survey by the Department of Education of the National Catholic Welfare Conference. About 4,101,790 children are enrolled this year in 10,195 elementary schools. They are taught by 97,965 teachers, composed of 75,914 religious and 22,051 lay persons. Some 790,469 students are enrolled in Catholic secondary schools. No figures on the number of secondary schools or on the size of teaching staff were given. Of the exact pupil increase since 1956 of 616,409, elementary schools accounted for 530,528 and secondary schools for 85,881. Compared with an estimate for the current public elementary- and secondary-school enrollment of about 34,711,000, these latest NCWC figures indicate that one in about every eight American school children attends a Catholic school.

**Two Catholic schools in California** are playing the "good neighbor" role toward public school districts by providing space in their buildings for public school classes. The financial arrangements are simple; the public school boards pay their shares of the operational and maintenance costs. One public school being accommodated, by Our Lady of Loretto parish in Novato, is the Burdell school which was destroyed by fire last November. The other public school, which is using the facilities of St. Isidore's parish in Danville, had more pupils than it could hold and had to run double sessions until the new arrangement was made. Pupils and staffs of both types of schools in the same buildings work and recreate together without incident.

**In Texas it is not right**, according to some Protestants, for a public school board to use as a public school a school established by Catholics. In Bremond, Elementary School No. 2, known for twelve years previously as St. Mary's School and staffed by the Felician Sisters, is being leased by the local school board from the Sisters for \$1.00 a year. Six Sisters, certified by the State as public school teachers, staff the school; they are salaried by the school board and are allowed to wear their religious garb while teaching. Religious

instruction is given before the start of the regular school day. Officials of Protestant churches in the town have filed suit against the school board asking whether teachers in public schools wearing religious garb violate the religious freedom of pupils and whether it is lawful to have books of a religious denomination within a public school.

**Three out of every hundred children** born in the United States become a problem in education because of mental retardation. According to reliable statistics, there are presently over a million and a half retardates of school age who need special education. To grasp the scope of this problem, which affects not only the children involved but also their parents and society as a whole, says Sister Mary Theodore, O.S.F., author of a new book on retardation, we need only realize that 330 mentally handicapped babies are born in the United States everyday. In her book, *The Challenge of the Retarded Child*, released last month by the Bruce Publishing Company of Milwaukee, Sister Theodore says that although the mentally handicapped outnumber other handicapped children two to one, relatively little is known about the retardate problem. An expert on the mentally handicapped Sister Theodore has taught and tested them for more than thirty years at St. Coletta School, oldest and largest Catholic residential school for retarded children.

**Because of the segregation practices** of the Eastern Carolina Boy Scouts of America Council, the troop of Annunciation Parish in Havelock, North Carolina, withdrew last month from all Boy Scouts of America activities. The parish troop has one Negro member, who shares in all social and athletic activities with the twenty-nine others. Trouble arose when parish scouting officials were informed by the Eastern Carolina Council that the Negro boy would not be welcome at a Council outing. Father Frank J. Howard said that the Council informed him that it is a segregated organization and that anyone who accepted its charter had to accept and abide by its by-laws. Father Howard has tried for a year to obtain a copy of the by-laws, but without success.

**Selected as one of three outstanding science teachers** in Wisconsin, and for the seventh time in seven years, is Father John M. Scott, S.J., of Champion High School. Selection was made by the Wisconsin Society of Professional Engineers.

## BOOK REVIEWS

**GUIDANCE IN ELEMENTARY SCHOOLS** by Ruth A. Martinson and Harry Smallenberg. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958. Pp. xv + 322. \$4.95.

This is a book that aims to give those who are responsible for the adjustment of the individual child to the educational program of the elementary school a detailed description of their role and their method of procedure.

The book begins with a discussion of the growth, purposes, value, and scope of a planned guidance program in the elementary school. It briefly summarizes the materials needed for an effective guidance program and the cost of such a program. It goes into great detail in the study of the child as an individual and as a member of a group. Many approaches to methods of individual study as well as to group study are described and illustrated in the book. The importance of the testing program in the task of understanding children's needs, of aiding teachers in the selection of materials for groups, and of making long-range studies of children's growth, together with the effective keeping and use of records, is clearly outlined. The book gives practical suggestions for teachers' in-service study of guidance techniques and for the preparation of staff members for individual and group contacts with parents. The book concludes with the characteristics of an effective guidance program, with ways to evaluate the guidance services in the elementary schools, and with suggestions of activities designed to insure the successful transition of elementary-school students to the secondary level.

Throughout the book the reader never loses sight of the importance of the individual child. Troublesome children are looked upon as individuals who are trying to solve problems instead of individuals who are trying to be problems.

The reviewer was impressed by the fact that preventive rather than remedial measures are stressed and by the emphasis put on the importance of so controlling conditions that each child will come to realize his full potentialities for a richer, happier, more harmonious, and more effective existence. The reviewer, however, was not impressed by the fact that the authors did not so much as hint at the fact that a child needs moral guidance too.

The following features are found in this book: an annotated list of films for individual and group guidance, a list of the organizations that publish pamphlet materials that are valuable to both teachers and parents, and an up-to-date bibliography.

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PAROCHIAL SCHOOL: A SOCIOLOGICAL STUDY by Joseph H. Fichter, S.J. Notre Dame, Indiana: University of Notre Dame Press, 1958. Pp. xii + 494. \$6.00.

*Parochial School* is a report of the third phase in the author's intensive sociological study of a "typical urban parish." In the context of this investigation, the school is considered primarily as a social entity and the efforts of the researchers are directed toward determining the nature and the extent of the social influence exerted by the elementary parochial school. Since all the data are presented within this matrix, the book is undoubtedly of greater meaning to the sociologist than to the educator. While educators are not always sufficiently aware of the social responsibility and influence which the school is expected to exert, most veterans of the classroom will find that, for them, the length of this book exceeds its depth and contains more particularized and all too familiar observations than new and meaningful generalizations.

Ten investigators spent one year assessing every aspect of St. Luke's Elementary School—the school they had adjudged to be "typical" and so, a reliable norm of what might be expected in other "average" parochial schools. Competence begets candor as Father Fichter warns, "If St. Luke's parochial school is completely unique . . . the data we have gathered and the conclusions we have drawn will suffer the same limited utility of any sociological case study." Most readers will take little exception to the "typicality" of St. Luke's and to allay any fears, an appendix furnishes the results of surveys which offer solid statistical substantiation to the validity of the investigators' judgment. The perceptive educator will have no difficulty identifying his or her school with St. Luke's and thus the turning of the page unveils the patently good and the unfortunate failings that most

teachers feel so keenly when they open their classroom door each morning.

The book contains four principal divisions: (1) Patterns of Socialization, (2) Structures of Group Action, (3) The Agencies of Control, and (4) Social Correlates of the Parochial School. The first two sections undoubtedly contain data which merit the study of the educational psychologist just as the findings in the final two areas will interest anyone responsible for the administration of a parish school. The authors accomplished an exacting and arduous investigation, distilling their data and seldom weakening their conclusions by stretching them beyond their factual support. The astute observations and intelligent arrangement of such a vast array of data entice the reader to welcome the author's projections and recommendations so that as a dedicated educator he might use such knowledge to raise his school from the role of example to that of exemplar. This hope is never fulfilled. *Parochial School* performs a service by telling us what and where we are and, as always, self-knowledge is not without merit because it is the basis of true development. In a sense, Father Fichter has psychoanalyzed the parochial school with a competence that cannot help but be enlightening and, at times, even inspiring. His work might have more value for the professional educator if he had offered his hand to help us from the couch!

Our visit to St. Luke's is not made tiring by discussion in language unintelligible to all but those familiar with the techniques of sociological research. The tables and statistical summaries are clear and admirably illustrative of the effort put forth in this study. Father Fichter's quest of the facts is as dedicated as it is impartial. Resisting all Procrustean inclinations, no attempt is made to direct the fall of the investigator's blade. At times, though, legitimate pruning might lead to greater fruit.

For those who wish to see how "typical" their school may be, this book will serve admirably. It might well prove extremely enlightening and informative to novices in communities of teaching Sisters as well as to lay teachers embarking on a career in the parochial schools. Perhaps only to the experienced teacher and administrator will this book seem to have the ring of familiarity and so it can serve the cause of education if called to the attention of those not immediately in contact with Catholic education. However, if you are uneasily

aware of the fact that your school is average and your concern is to elevate it above the "typical"—it would be more profitable to seek the means in sources other than this book.

The value of any research is found ultimately in its conclusions. On this basis, *Parochial School* may be of more value to the sociologist than to the educator. It contains little, if anything, which educational research has not already determined by other means. The conclusions offered will cause the teacher to nod in agreement more often than he will sit up and take notice. The obvious is usually important and significant, all the more because we tend to ignore or avoid confronting it. If *Parochial School* has significance for the conscientious educator it can be found simply in this—the book underscores the obvious.

JOSEPH A. FADDEN

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DOCTRINE AND POETRY: AUGUSTINE'S INFLUENCE ON OLD ENGLISH POETRY by Bernard F. Huppé. New York: State University of New York, 1959. Pp. viii + 248. \$6.00.

This book of Professor Huppé's is a long-awaited study of Old English poetry, since its appearance was promised in an English Institute lecture of 1950. The book has two major divisions: a theoretical one, expounding St. Augustine's exegetical method and a practical one, applying this exegetical method to the Christian poetry in Latin and in English of Aldhelm, Bede and the Caedmonian school. I find the second part more valuable than the first, for the analysis of the Caedmonian poems gives us a much-needed explication of Biblical typology in poems whose unity and general design are sometimes obscure without this kind of symbolic interpretation. The long chapter on the logical structure of the Old English Genesis is very helpful in this respect.

My major difficulty with the earlier section on the Augustinian theory of literature lies in the identification of two things which seem to me quite distinct in Augustine. One is the literal surface meaning of the historical Scriptural narrative; the other is the surface rhetorical embellishment in the language of Scriptural eloquence. Professor Huppé seems to shift from one to the other of these entities

without distinguishing them, and to regard Augustine's literary theory as a uniform neglect of the literal surface in favor of an underlying, hidden meaning. While I agree that St. Augustine conceived of rhetorical eloquence as merely instrumental in attracting the reader to the message of Holy Scripture, I do not think that he applied this same instrumentality to the literal *meaning* of the Scriptural narrative. He recognized the validity of the historical fact on the literal level, even when a figurative sense was also present beneath the literal. This relationship of the levels is never clear to me in Professor Huppé's book, and the insignificance of the literal sense seems to be the essence of the whole position.

It is precisely the rigidity of this interpretation that I find difficult. It seems to me an extension of observations made by Augustine on some obscure passages of Scripture, and an insistence that they apply to the whole of the Bible. This rigidity is even more noticeable in the further insistence upon the centrality of Augustinian literary theory, with its severe restrictions, throughout the Old English period. The understanding of St. Augustine's attitude to literature is a delicate task, involving many elements of his own historical situation in the decadent Roman world. The nuances of this outlook have been studied by Henri-Irénée Marrou, whose qualifications could have been used in the present book more frequently. Moreover, the dismissal of H. Glunz's monumental German study of medieval literary aesthetics in a single footnote is a disturbing matter. Glunz deals with St. Augustine's literary theory as one among many views and thus he avoids the rigidity of Huppé's thesis. Finally, the old analysis of pre-Carolingian culture by M. Roger and the more recent work of Edgar de Bruyne on medieval aesthetics recognize in Anglo-Saxon Christian writers a richer literary humanism than that which emerges from the present book.

I have, therefore, a number of reservations in accepting this study of doctrine and poetry as a complete interpretation of Augustinian literary theory and of Old English Christian practice.

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PERSONALITY CHANGE AND DEVELOPMENT by Molly Harrower. New York: Grune and Stratton, 1958. Pp. 383. \$10.00.

The author, Molly Harrower, has undertaken one of the most elusive tasks in psychological research: evaluating personality change with time, with and without the intervention of psychotherapy. The focus of the book is unusual since most research of this kind is invested in results of therapy rather than in personality change. The result of the present orientation is a series of thumbnail sketches of individuals sufficient to fill in or support the changes shown in projective and objective tests. Harrower has proposed three questions which she hopes to answer from the material presented: "... to what extent does projective material actually mirror reported change in behavioral adjustment and change in subjective experience? ... if positive changes are found, do they result from a dropping out of pathogenic responses in the second record, from an increase in positive indices of adjustment, or from a combination of both? ... how an individual changes during periods of normal growth ... is there such a thing as a 'core personality' which remains relatively unchanged? ... are there different types of change introduced by psychotherapeutic techniques, changes not found as a consequence of other experience?"

These questions have been answered in seventeen chapters, three introductory chapters developing the background and need for the current problem, and fourteen chapters describing changes, if any, in projective test protocols after various periods of time with no intervening variable, with the cessation of stress as the variable, and with various types of psychotherapy as the variable. One hundred patients have been chosen for this follow-up out of 2,000 who have been followed over various intervals up to 15 years.

Two or three new techniques are introduced in the course of the work which were developed to fill needs arising in this kind of study. One of these is the "core" personality which suggests a method of evaluating simultaneously both the similarities and the differences found in successive tests. This technique seems most useful where there has been no variable introduced between tests. The second technical contribution is the summary sheets, one for test findings, one for therapists' impressions. With changes in only two or three words, two summary sheets have been developed which indicate not only where the patient is at the time of initial contact,

but by means of arrows where he is at any subsequent time a re-evaluation is made. These summary sheets are similar in form to 10 five-point rating scales so that a numerical score can be obtained on 10 personality items if this is preferred to the qualitative evaluation. Both of these techniques will be valuable contributions for other research workers in the field.

HELEN E. PEIXOTTO

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SOURCES OF INDIAN TRADITION, compiled by Wm. Theodore de Bary, Stephen Hay, Royal Weiler, and Andrew Yarrow. New York: Columbia University Press, 1958. Pp. xxvii + 959. \$7.50.

The volume under review is Number 56 of the famous *Records of Civilization; Sources and Studies* and forms part of a subseries entitled *Introduction to Oriental Civilizations* which treats, in three volumes, of the Sources of the Japanese, Chinese and Indian Traditions. Pakistan is also included in this volume as it forms part of the Indian cultural heritage. Indian religious and philosophical texts are here given in selected translations from the earliest Vedic Hymns dating from the second millennium B.C. down to the most recent publications of Nehru. The oldest traditions of Hinduism, Buddhism, and Jainism are represented as well as the later developments under the influence of Islam. Brief introductions preface each section, for example, the ritual order in the *Brāhmanas* (pp. 21-22), and there is a longer section on Hinduism. (pp. 205-210) Such fundamental terms as *dharma* are carefully explained (pp. 216-220) before the selection from the pertinent literature.

We are here taken back to some of man's earliest recorded speculations on such themes as the ultimate end of man. The Indian forest-hermits, far from the maddening crowd, evolved a system of self-discipline and mental analysis that were to bear fruit later in the political theories of Mahātmā Ghandi. After the twelfth century of our own era there was to be the influence of Islamism with the Mohammedan invasion of India. This whole movement covers over 150 pages with introduction and translated Arabic texts. Much later there is described the coming of Catholicism to India and the new concept where the *dvija* (twice-born), the highest caste of the

old system of the Brahmins, meets with a new interpretation as the twice-born by virtue of our sacramental rebirth in Baptism by which we become members of an "indefectible communion embracing all ages and climes." (p. 735)

The closing chapters deal with the opening of India to the West, and all the various cultural and political crosscurrents which that suggests. A bibliography (pp. 937-946) which follows the text proper appears to be merely a listing of the texts and translations used in the work. Some of the translations here used were made especially for his volume. An anthology in the final analysis is a subjective thing and no two scholars would entirely agree upon the selections. The *Jātakas*, mentioned a half-dozen times in the course of the work, and characterized as containing "some of the finest narrative literature of the ancient world" (p. 101) and again as "among the most influential of the Buddhist scriptures," (p. 128) are nowhere included. One should think that one or two of them might have been chosen, even if it meant the exclusion of some of the abstract metaphysical treatises which are given out of context and are still largely incomprehensible to the Western mind. All in all, the volume is a good one, and shows that a great mountain of erudite literature was sifted in order to extract the quintessence of Indian thought both past and present.

ROBERT T. MEYER

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SOCIOMETRY IN GROUP RELATIONS — A MANUAL FOR TEACHERS  
by Helen Hall Jennings. Washington: American Council on  
Education, 1959. Pp. xi + 105. \$1.50.

This is the second edition of a practical manual by Helen Hall Jennings of Brooklyn College. The first edition appeared ten years ago as a result of a committee effort of the American Council on Education, aimed at "improving human relations and fostering intergroup understanding."

The book begins with a good theoretical discussion of group relations and of sociometry as a technique for studying same. Then

it gets down to specific ways of making sociometric tests, administering them, following them up, and so forth. In the last chapter, a provocative theory of sociometric choices is offered. There are abundant illustrations of sociograms.

This reviewer felt that it would be possible for a beginner in sociometry to read this book carefully and have a good understanding of what sociometry is, what its purposes are, how to use it, and some of its pitfalls and dangers. The last chapter went beyond the usual, rather superficial level of theorizing about group phenomena. The only weakness noted was this: while the operational character of sociometry was noted in the abstract, this tended to be forgotten when the author was drawing certain conclusions. For instance, she is apparently against academic "segregation," and says: "Separation in seating, such as placing the best students near the teacher . . . sets up choice patterns in which both the good and the bad students tend to reject those with whom they are grouped. . . ." This, surely, is not a *total* rejection. Let us say, they reject them at certain times, for certain purposes, under certain circumstances. Similarly, the author apparently is opposed to intelligence grouping, and says: "The others tend to be regarded as 'not the thing' or perhaps even as 'the enemy.'" (Does this perchance contradict the previously cited statement?) Again, "At the lowest level of the pyramid even intragroup relations appear to be sparse, as if the children in this category look upon each other as undesirables." Nowhere is the need for operational definitions more acute than in sociometry. Responses are made to a specific question. A slight variation in the wording of the question, or even the tone of voice in which it is asked, often produces strikingly different results. It seems very questionable to condemn major policies, such as ability-grouping, on such tenuous evidence.

Aside from this one weakness, the reviewer felt this was a very good and practical manual on an important educational technique.

ROBERT B. NORDBERG

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## BOOKS RECEIVED

### *Educational*

- Committee on Measurement and Evaluation of the American Council on Education. *College Testing*. Washington, D. C.: American Council on Education. Pp. 189. \$3.00.
- Educadores* (Revista de la federacion española de religiosos de enseñanza). Vol. I, No. 1 (January-February, 1959). Pp. 175.
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- Good, Carter V. (ed.). *Dictionary of Education*. New York: McGraw-Hill Book Co., Inc. Pp. 676. \$9.75.
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- Tooze, Ruth. *Storytelling*. Englewood Cliffs, N. J.: Prentice-Hall, Inc. Pp. 268. \$3.95.

### General

- Berrigan, S.J., Daniel. *The Bride (Essays in the Church)*. New York: Macmillan Co. Pp. 142. \$3.50.
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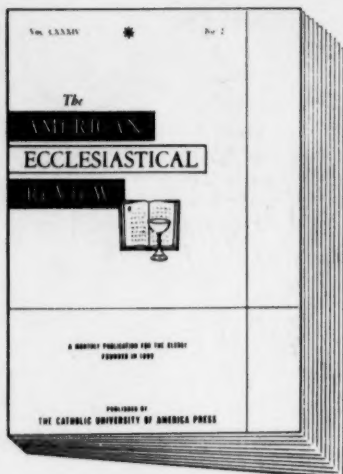
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